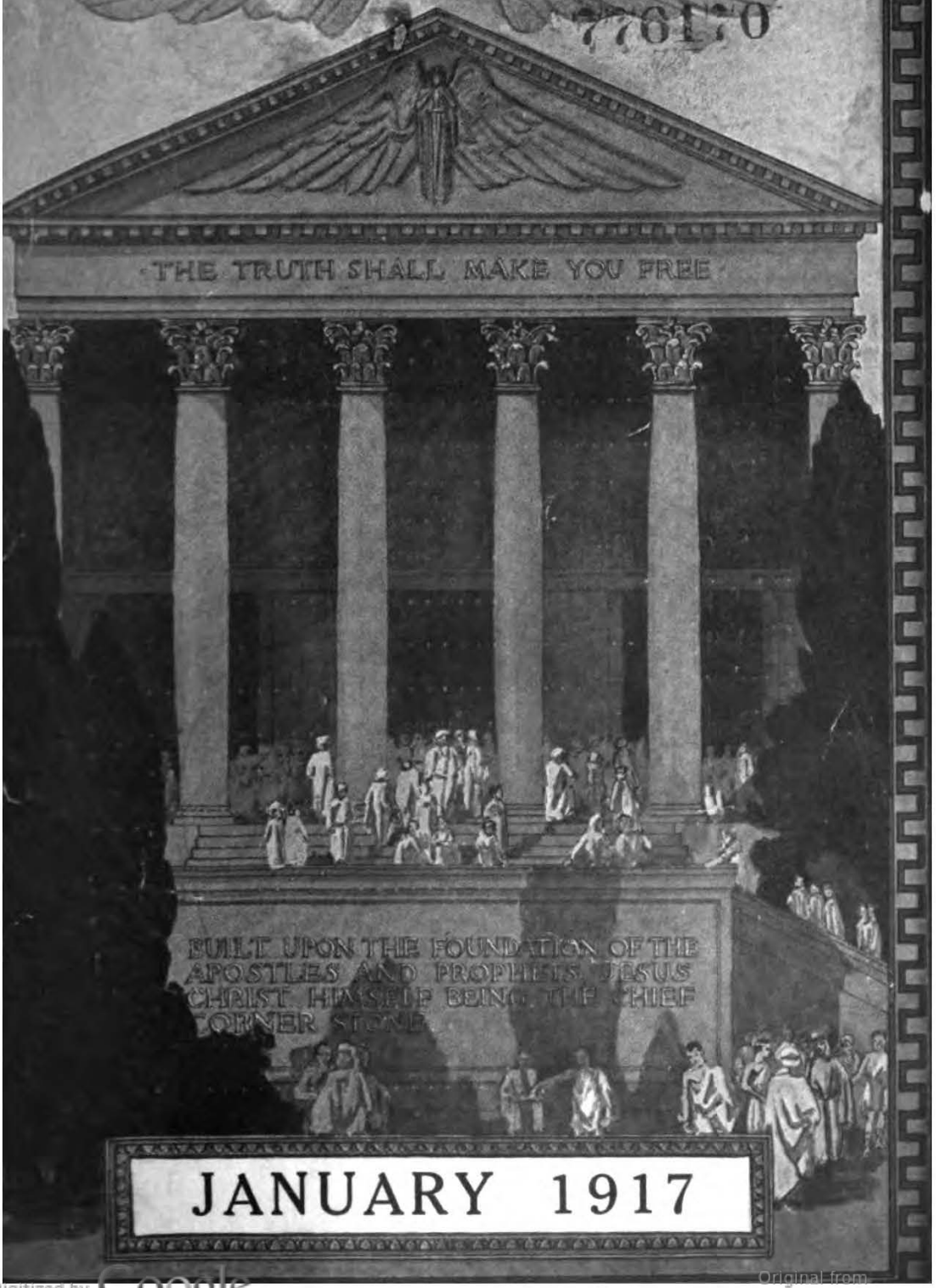
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THE METAPHYSICS OF THE BIBLE

W. I. HOSCHOUER

THE metaphysical interpretation of the Bible reveals many beautiful meanings hitherto unknown. New thought and new teaching confront one at every step, as the spiritual message of the Word is understood in its personal application. For many centuries the Bible has been interpreted in a biographical, historical and exoteric religious sense, and not until recently was it even suspected that it contains a perfect analysis of individual man and offers a perfect plan for his soul unfoldment.

So long as Christians thought that man was saved by belief and that his own personal regeneration was not a necessary part of his salvation, the esoteric teaching of the Bible was not discovered. Religious thinkers were satisfied with the orthodox idea of God, Christ, heaven, hell, atonement, and they fought sturdily against any argument that questioned their understanding of these great realities of human experience. Most of the independent thinkers went into Agnosticism, and either ignored or attacked with great bitterness the very foundation principles of Christianity. But as time went on a new type of thinkers appeared; men who sought the spiritual essence of the Word, and who believed that orderly and perfect unfoldment of all the spiritual powers of the individual was the sole aim and purpose of life. To these, belief was but a beginning, and faith had to become a vital fact of personal experience, evidenced by actual demonstration of soul growth in the individual. No longer could one be a Christian "for nigh onto forty year"

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without showing some marked indications of spiritual development.

The basis for this new and revolutionary thinking was found in the metaphysical interpretation of the Scriptures. These investigators went as spiritual miners into the depths of the inspired Word and brought to the surface its hidden gold. They examined its sources, not in time and form, but in spirit and life, and made the startling discovery that it was not a mere code or rule of faith, but a living, growing body of Truth, the consciousness of God in manifestation. The Bible then became more than crystallized Divine thought, a course of instruction, or an object of credulous belief. It was found to be a bubbling spring of spiritual Life, Wisdom and Power, with its source in the eternal throbbing heart of God. A new light dawned on the sacred page and a new plan of life was seen enfolded there—a plan that laid bare the heart of man and showed with startling clearness the course of his evolution.

When the curtain of misunderstanding had been lifted and the spiritual radiance streamed forth, the exoteric or outer meaning of the Scriptures assumed new significance. Cities mentioned in the text were found to indicate planes or states of consciousness, and the meaning of the names indicated the quality of those states. Men and women became the expressions of the masculine and the feminine elements in each person, as found in the objective and subjective consciousness, the positive and negative, the active and passive phases of the creative power. Historical incidents and personal experiences marked the stages of individual soul unfoldment. Heaven and hell were discovered to be states of consciousness in the individual, as Jesus had pointed out, as well as localities established by external thinking. God and Christ were understood as universal Life, Spirit, Love and Power, and not personalities, as set forth in the exoteric interpretation, and regeneration was revealed as God's will and purpose for the individual life.

The key to this inner treasury in the Temple of Truth was Jesus' saying, "My words are Spirit and they are Life,"

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and "He that keepeth my sayings shall never see death." Inspired by the glory of the promise, earnest souls delved deep into the mysteries of being and by constant searching found the Kingdom within. Led by the Holy Spirit, The Interpreter, and through the regenerating power of the indwelling Christ, they are proving day by day the truth of Jesus' words, and a new age has dawned for them—the age of Peace and Love.

To make clear these principles of metaphysical interpretation of the Scriptures as applied in Practical Christianity, let us analyze a portion of the Word.

Open your Bible at the second chapter of Luke and study with me the sweetest, most wonderful story ever told—the story of the birth of Jesus. It begins by mentioning a decree of the Roman ruler. Now, in the individual consciousness, rulership implies the joint activity of reason and will; therefore, "Cæsar Augustus" refers to the personal self ruling through reason and will both mind and body, as indicated by the "world," forcing all the faculties and powers to pay tribute in slavish carnal service. This is the natural attitude of the unspiritualized or Adam consciousness. In "Cyrenius" there is also a ruling or directing idea, indicating personal self living in intellect (Syria) and governing being from that point of view. This is the source of worldly wisdom and gives rise to materialistic thoughts and feelings and carnal conditions in general. "City" means personal consciousness, and the expression "each into his own city" shows clearly that the writer intended this account to be understood strictly in a personal sense. He does not say that each one went to the capitol city of his own province, but that each went "into his own city," that is, his own consciousness. Notice the word "into." Each went "into " his own city, which still more clearly indicates the withdrawing of the attention from the outer consciousness and centering it in the inner regions of the mind.

It would be well to notice carefully the particularizations given in verse four. Joseph is described as having gone "up from Galilee, out of the city of Nazareth, into

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Judea, unto the city of David, which is called Bethlehem." Why the mention of all these names and in this particular order? "Joseph went up from Galilee unto Bethlehem," would have been sufficient to convey the meaning if the writer was narrating a mere historical incident, but since he specified so carefully, we are led to believe that the words were intended to convey another and a deeper meaning. In order to determine this, let us uncover the metaphysical or spiritual signification of the words themselves. "Joseph" represents the Spiritual, or Real Self in its masculine aspect or function, working through intuition in mind and body building processes. As a man, he was a carpenter, hence as a Principle of Being, he would represent that which constructs or builds in a mental sense.

"As Galilee was a despised part of Palestine, so was Nazareth a despised part of Galilee," says *The Popular and Critical Bible Encyclopedia.* "Galilee," then, is another name for the mortal or unregenerated human consciousness, and "Nazareth" represents a faculty or center in that consciousness. Notice that Joseph did not remain in these places—he left them and went into Judea. The Hebrew meaning of "Judea" (Judah) is "praise." This means that Joseph, or Self, let loose of carnal thought and rose into a purer and more spiritual or praising attitude of mind. Observe that the text says that "he went up." This very pointedly indicates a rising from a lower to a higher plane of thinking and living in the process of soul unfoldment. The narrative continues by saying that "he went unto a city of David, which is called Bethlehem." The name "David," in Hebrew, means "beloved," and as "city" means consciousness, Joseph then went up from the mortal or carnal plane into spiritual or divine Love consciousness. It is very necessary to fix this idea firmly in mind, because it is the essence of the whole teaching.

Now, "Bethlehem," which is here used synonomously with "city of David," signifies "House of bread," and also "thanksgiving" or, in Hebrew, "Praise for sustenance." It is clear that Joseph's going up symbolizes the ascent or in-

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crease of the soul in love consciousness, until that point is reached where one realizes that the substance of Spirit is his source of supply, and gives thanks for the same. Note especially that he went "because he was of the house and lineage of David." Why this additional and parenthetical reference, if not to impress upon the mind more vividly, that ascent, development or attainment is possible only through the cultivation of the love nature?

"Mary, his espoused wife," is descriptive of Self in its feminine aspect or expression; in other words, the creative subconsciousness purified or made virgin through the influence of Spirit. That she was only his "espoused wife" shows that the objective, masculine (Jospeh), and the subjective, feminine (Mary), mind powers had not yet been made one in perfect understanding. The birth of the Christ Idea was required to perfect their harmonious relation. "While they were there" refers to the holding of Self in the spiritual attitude of mind until the Christ spirit, or Jesus nature, is born in the heart. "She brought forth her first born son" is indicative of the Christ Spirit, Thought or Idea taking definite shape in consciousness. The Christ Idea having been previously impressed upon the feminine subconscious mind through suggestive impregnation by the masculine element or Father Spirit—God, and having completed its prenatal subconscious development, is born into the objective mind, that is, the individual becomes aware of the new state of mind that has been formed in him. This is indicated by a great quickening of the Love nature and an ever increasing desire for purity and general spiritual attainment.

The phrase "swaddling clothes" suggests the feeble beginning of the Christ consciousness in the individual. When the light of Spirit comes like a luminous dawn revealing the realities of life, one becomes as a little child, and thus enters the Kingdom of Spirit within himself.

"Inn" symbolizes the intellect, the objective or outer phase of mind, filled with impressions from the world of sense and in which there is no room for spiritual thoughts. Before Joseph and Mary could have found room in the inn

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some of the guests already there would have had to leave. Likewise, before spiritual ideas and emotions can have place in the outer consciousness, some at least of the materialistic thoughts now there must be eliminated.

The "shepherds" spoken of in verse eight describes the nature and function of certain spiritual faculties such as, Veneration, the spirit of worship; Conscientiousness, the sense of right; Benevolence, the unselfish desire to help; Intuition, the direct recognition and understanding of psychic impulses; Friendship, the associational desire; Conjugality, the love or mating, emotion. Others might be mentioned, but these are sufficient to explain the existence and identity of those mental "shepherds" constantly watching, leading and protecting their "flocks" of spiritual thoughts, ideas and feelings in the "fields" of the human consciousness, during the long "night" of error, when materialism holds sway in thought and life. "The angel of the Lord" is a definite, positive spiritual impulse direct from God to the individual, making him aware of his inherent spiritual nature and powers; and the glory of the Lord represents the illumination of soul that comes when the personal consciousness contacts *I Am* and is flooded with Love divine. The admonition, "Fear not," calls attention to the disturbance caused in mind by the inflow of Spirit, and "good tidings of great joy" explains exactly the effect produced when the sweet harmony of Love begins to pervade every atom of being. "For unto you is born" sets forth the cause of the rejoicing, the bringing forth in consciousness of the God Idea. "This day"—now—or just when, through surrender of personality, you feel the strengthening, cleansing, transforming power of the Truth in you. "In the city of David"—that region of the mind where the love forces exist and express or, in other words, the love consciousness.

A "Savior" is *one* who, or *that* which, saves from sin and all its effects, and in this connection represents Christ the Lord. Note the peculiar use of "which" in this expression. The text does not say, "a Savior who is Christ the Lord," but *which* is. In English, "which" is used when reference

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is made to principles or things, and "who" when persons are indicated. Why did the translators use "which" instead of "who"? It seems that they did not think of Christ the Lord as a person but as a spiritual Principle, Power or State of Consciousness in the individual. Did they not understand Christ to be an indwelling Spirit and Jesus the perfect personal manifestation of that Spirit? As thus interpreted, the "Savior, Christ the Lord," is Love, begotten by and born of the Spirit, God, in the heart of man. Divine Love, then, is the Savior, and when it comes into full expression through the *I Am* or Real Self, it completely saves, that is, regenerates the personal life. When one is thus converted, or new born, Love becomes the ruling principle in all the affairs of life. Let it be said also that one becomes Christ-like, that is, like Jesus, just to the extent that one develops one's love nature.

The influences created by the spiritualizing of consciousness and establishing the spiritual attitude of mind, are specified in "the heavenly host praising God." Thanksgiving springs spontaneously from the heart when soul is radiant in the glow of Love. "Peace . . . good will" is a wonderfully accurate statement of the effect of the new birth, as the gracious influence of Divine Love establishes harmony in mind and body, eradicating error, annihilating disease, filling the body with health, and establishing the love relation in every phase of human intercourse.

In verse fifteen, the "shepherds" again come prominently into the narrative and are represented as going to see what had come to pass and to make it known to all the world. This clearly represents the drawing together of all the spiritual powers into *I Am* or Love consciousness, where they are revitalized and filled with Truth and power. Each, then, in its own particular way, spreads the redeeming, regenerating forces throughout the body. In this sense, people are shepherds when they yield to Love and then prove it by applying it in actual experience. The words, "All they that heard it wondered," depict almost pathetically the general effect on mind and body of the awakening of the

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Christ life within. All the people were awestricken and wondered, but all were not convinced. Likewise, every atom of being feels the purifying impulse and every faculty thrills with the dynamic of the new life. For a time mortal sense is hushed, but soon reasserts itself, and then begins the conflict between the old and the new, the false material sensations and the spiritual forces of being. The doubting cells and faculties must be converted and redeemed, and the individual must "increase in wisdom and stature," even by painful processes, until the Jesus nature in him is fully developed.

"But Mary kept these things and pondered them in her heart." These words are bursting with meaning for those who have eyes to see and ears to hear. To ponder means to meditate, that is, to think or feel deep within the mind. The disciple must live in the feminine or creative Love attitude constantly, nourishing and protecting the Christ idea through affirmation and denial, in order that soul unfoldment may proceed unhindered until perfection is attained.

The above analysis, superficial though it be, indicates quite clearly the nature of metaphysical interpretation, and suggests the plan and scope of its application. It applies the Bible teaching directly to the individual and his problems, while at the same time affirming its historical authenticity. It proves the inspiration of the Scriptures beyond all doubt, by making clear their spiritual content. It immeasurably strengthens the hold of the Bible on the human heart by pointing out the startling fact, that because its real meaning is exoteric, or personal, it would still be the true and inspired Word of God, even if everything ever claimed for it in an historical or exoteric sense should be disproved. In other words, metaphysical interpretation disarms criticism and establishes the Bible on an impregnable foundation.

One God, one Law, one Element,
And one far-off Divine Event,
Toward which the whole Creation moves.

—*Tennyson.*

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RICHES AND THEIR RELATION TO RIGHTEOUSNESS

IDA M. MINGLE



ERHAPS no part of the Scriptures has been so misinterpreted as has those texts pertaining to riches and their relation to righteousness. Many of the erroneous conclusions came out of a misunderstanding of Jesus and his teachings. Because Jesus had no visible accumulation of houses and lands, he was thought to be poor; and in that he has been emulated in other ethics of living, his financial conditions were quite generally accepted by misguided, religious enthusiasts, to be the correct thing. Now that we are beginning to understand that all that appears is made from the unseen, and that the reality of the manifest world is the ideas that formed it, we discern that Jesus was the richest, as well as the wisest man that ever trod the globe. He was secure in the inner riches (ideas), and so did not have the care and responsibility of the added things, yet had the use of them when they were needed. All that he desired came into visibility, not through hard labor and planning and scheming, but through faith in and a demand upon an ever-present Supply. Jesus drew on this treasury of inner riches when he multiplied his ideas of Substance and fed the multitude. So sure was he of his demand being made manifest that he gave thanks for it before it appeared, and made ready to receive it. He feasted and entertained in the best homes, appropriated any form of substance necessary to accomplish his mission of being about his Father's business. Recognizing God as the Father of us all, and man as one Son, he acted upon the Truth that we are one family, and so are always glad to share with each other every good gift.

All attempt to accumulate wealth in the outer, without first realizing its source, ends in increased responsibility, dissatisfaction and uncertainty. Jesus recognized this when he

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gave us the law governing prosperity in the words, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." The symbol (outer wealth) follows naturally the consciousness of inner riches. If our hearts are set on earthly treasures, the things of the earth may come into manifestation through thought attraction, but with each change of mind there will be a corresponding fluctuation of affairs. We become like that which we think most about, and that upon which we set our love.

"What thou lovest, man, become thou must;
God, if thou lovest God; dust, if thou lovest dust."

Understanding spiritual law to be the foundation of the manifest world, we say with Solomon, "Give thy servant an understanding heart." Solomon asked for the best gifts first, and so rich was he in ideas that he accumulated untold wealth in the manifest world. When we become powerful in consciousness, we can be safely trusted with the external expression of that power. Jesus taught us a beautiful lesson in the parable of the rich young ruler, however much this lesson has been distorted to mean an antagonistic attitude toward possessions. Yet it is written that Jesus beholding this comely young man, blessed with youth, riches and an earnest desire for an understanding of the kingdom of heaven, loved him and desired to direct him into a path that would bless the rich man and humanity. You will recall that this rich young ruler was a type of the moral man, who had kept the letter of the law, but not having discerned the Spirit of it, had not partaken of the Substance and Life of reality, and so was seeking a fuller realization of living. He was able to perceive that Jesus, void of possessions, was richer than he. When Jesus said unto him, "If thou wouldst be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me," he suggested the positive activity of self expression necessary to perfect man, to bring him into the realization of his powers of creation as a real son of Omnipotent Good. There is no inaction in Spirit. Go sym-

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bolizes a change of mind, a turning about from the old, unsatisfactory way into a path that leads to a fuller understanding of what it is to "enter into life." It is typified in consciousness by repentance. The true path of life lies always before man, but he must choose to walk therein. He must be willing to be cleansed and purged of all selfishness.

Jesus was talking about the kingdom of heaven when approached by this young man, who would enter into this glorious kingdom. The "rich young man" of the parable symbolizes the personal consciousness of every individual; that in us which is selfish for the good things, but does not want to give up any of its possessions. It wants eternal life so it may all the more enjoy the things of sense. But this is not the way into the kingdom of harmony, for man must surrender his personal possessions of whatever nature and harmonize his ideas with Divine Ideas. When Jesus commanded the young man to "sell that which thou hast," it made him sorrowful, for he had "great possessions." Jesus perceiving his grief, turned to his disciples and said, "Verily, I say unto you, It is hard for a rich man to enter into the kingdom of heaven," and compared the rich man's entrance into heaven to a loaded camel going through the eye of a needle. *Needle* is a name applied to certain small openings leading into the Oriental cities, through which caravans passed after the larger gates were closed. Camels bearing heavy burdens were unloaded at the entrance to these needles, and the camel squeezed through on its knees. This is the exact process through which man, loaded with personal possessions and material ideas, must pass if he is to enter into the kingdom of harmony.

Man fails to find satisfaction in his possessions and begins to reason why. This brings him to the entrance of a different thought realm, and happy is he who findeth wisdom at this turning point in his life. It is becoming meek, humble and willing to unload that assures perfect satisfaction as man enters into a higher consciousness of thought. Man must sell what he has, for he cannot receive more unless he becomes empty. He cannot reap a different harvest unless he has

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first made it ready through sowing the seed. We cannot enter into a new consciousness without first "squaring up" the old. This was the lesson Jesus was giving us, when he was teaching the rich young ruler. We cannot run to some leader or healer, kneel down before them (humble our pride) and demand the highest gift of Spirit for our personal enjoyment. We must pay the price. We must sell what we have, become empty, thus preparing ourselves for the harvest that will be the result of the new and highly productive seed which is being sown in our consciousness through the introduction of new ideas. Life and Truth are not to be gained from the without, but are established in consciousness in the within. There is no increase except through giving (selling). The giving, selling, losing, emptiness and all other negative qualities are but the forerunners of the receiving, buying, gaining and fullness that is moving in our direction in exact proportion to each other. It is self expression we are seeking, the expression of our God-self, which is the real self of every man.

The poor represents the emptiness waiting to be filled, and so Jesus continued his instructions with, "Give to the poor." Students of Truth ask why have prosperity lessons if one is to give away all his wealth. To arrive at a practical application of giving to the poor, let us consider Jesus' own words. He does not say to give all that you have to the poor, but we are to *sell* that which we have and *give* to the poor. The emphasis is on selling and giving. We cannot receive until we give, and there must be an emptiness to receive the fullness. When we sell, we set into activity that which we have, whether it be money, talent for music, gift of the Spirit to heal or teach, thus giving to the needy ones—the poor. The needy may not be destitute for food, shelter or clothing, but for the understanding of the way of life. Prosperity lessons are to establish a rich consciousness and are not studied as the means to the accumulation of things. We do not center our attention in the without, but in the within. With all his possessions, the rich young man was poor in consciousness, poor in the kingdom of heaven;

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but Jesus, recognizing his inherent hidden wealth, sought to bring it to his attention through changing his base of thought. Had the rich young man been willing to part with his possessions, to give up himself, for possessions are centered about the personal ego of man, he would have had the key to the door of the kingdom, for it is through the will that man exercises choice. All the manifest world is the outpicturing of ideas in mind, perfect or discordant, according to the harmony or inharmony of man's thoughts with Divine Ideas. When man lets go of the idea that anything in his life is his possession, and recognizes the God-power back of it, he will have abundance to use to the glory of God and humanity. All that is worth while becomes doubly valuable when charged with the Substance of Spirit. But our needs will never be supplied unless we fulfill the law of receiving, which is set into operation through giving.

Jesus did not imply that because it is hard for a rich man to enter the kingdom of heaven that only the poor and poverty stricken are eligible. He affirmed, "All that the Father hath is mine." How rich we are when we become conscious of our natural inheritance and enter into the limitless ideas of Spirit? Righteousness and riches are twin brothers, but the important point is the understanding of what constitutes riches. If one is so rich in the consciousness of God as his Supply that he has no thought of lack, worry or anxiety, who can say that he is poor because he has not accumulated possessions? Man looketh upon the appearance, but it is the attitude of the heart that counts in righteousness. However, we have been so in the habit of thinking of possessions as riches that we need to exercise care in our ideas of poverty. The poor people are those who are not conscious of the ideas of Divine Mind and their relation to them; who do not know peace of mind or satisfaction in living. Those who think they are sufficient of themselves are indeed poor.

It has been the experience of Truth students that external wealth comes naturally and without strenuous effort when they seek first the kingdom. Trust takes the place of

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planning; self-expression takes the place of work. Just as surely as one pours himself out in some manner of giving, which is synonomous with loving, just as surely will he receive heaped up measure in return. The law of "Freely ye would receive, freely give," is infallible. Trust comes through building up a consciousness of prosperity. This consciousness is built up in the same manner as one builds up a consciousness of health; through meditation upon God as the giver of all good, and our oneness with this Source of Supply. It is no more honorable to be poor than to be sick. In either case we have not realized the riches of the kingdom of harmony.

When we have emptied ourselves of our limited ideas of possessions we are ready to receive the fullness which the Christ offers in his "Come, follow me." Again, the activity of the Spirit must be expressed. We cannot hoard our spiritual riches any more than the temporal. They must be increased through use. The Christ principle must have free expression through us and we must make our new understanding a practical demonstration. We cannot hear the invitation to follow the Christ unless we are ready to obey. The convenient season is always now. It is one thing to let go the old, and another to establish the new; it is one thing to realize a Truth and another thing to demonstrate it, but both are necessary and complete each other. We cannot have the understanding without the capacity to demonstrate it. Man can achieve what he can conceive, but only through following a Universal principle of Truth. It means something to follow the Christ. Every man is responsible for his own living. He makes or mars it with his thought. If we would enter into life we must relinquish the things of self.

Man cannot sit down and fold his hands and wait for a demonstration of prosperity. Spirit expresses in activity. Do the first thing that comes to your hand to be done, and do it well. Comply with the moral law, but in the Christ way. When taxes were demanded of Jesus and Peter, Peter resisted the law, but Jesus showed him how easy it

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was to comply with the demand. He instructed Peter to go to the sea, cast out a hook, take the first fish that came up, open its mouth, find the piece of money, and pay the taxes. Peter was not to "dilly dally" and let that first fish escape him, but to act. The first fish is the first impression, the intuitive voice of the soul. It is the urge of the Spirit and will lead into the higher good, if pursued in that spirit. Opportunity is now, but our use of opportunity determines our rate of progress and our demonstrations of prosperity.

Ideas are the pure gold of spirit. They are the "treasure in heaven," the gift of Divine Mind to its offspring. Through ideas we recognize our real nature as creators, and bring forth abundance for ourselves and enrich the consciousness of the race. Plenty and abundance are the outworking of these rich God-ideas, and is one of the good gifts of the Father to all who are willing to sell what they have, and follow the Christ Principle. To such as forsake all the ideas of the personality, looking to the law of righteousness rather than to appearance, are promised an increase of an hundredfold and eternal life, here in this time, proving that riches are the natural result of righteousness. Some one has written it "right-use-ness;" and so it is. The right use of ideas in mind, of talents and inherent capacities bring their own increase and establishes man in the kingdom of heaven. "Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments. Wealth and riches are in his house; and his righteousness endureth forever." "The blessing of Jehovah it maketh rich; and he addeth no sorrow therewith."

Those who merely study and treat the effects of disease are like persons who imagine that they can drive winter away by brushing the snow from the door. It is not snow that causes the winter; the winter is the cause of the snow. He who knows only the external form of man, and not the power by which it is produced, knows nothing but illusion; his science is illusive, only fit to impose on the ignorant.—*Paracelsus* (1500).

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DESIRE A QUEST FOR THE CHRIST CONSCIOUSNESS

CHAS. P. TILEY



N ALL our study of Truth let us ever bear in mind that our objective is to identify ourselves in consciousness with, or realize our oneness with God, the All-Good. This is the objective of all people, whether they have discerned the truth of their being or not, and whether they are conscious of what they are doing or not. Man, in his struggle to eliminate from his life misery, sickness, disease, poverty, and so-called evil of all kinds, whether conscious of it or not, is in reality striving to make his atonement, striving to reach a place where he feels he will be happy and satisfied. Those who have discerned that this place is reached only in consciousness have taken a great stride towards reaching it; and this place is really heaven, a place in consciousness to be attained only by right living, and right living can only be accomplished by right thinking, for thinking precedes all expression and manifestation. Wrong living, which inevitably follows wrong thinking, is the cause of all inharmony; in fact, it is not living at all. As expressed by one Truth teacher, "Right living is living in heaven; wrong living is dying in the other place."

The key to Spiritual consciousness lies in the persistency with which man holds to the Truth that he is in reality God expressed. Then let us get perfectly still for a few moments and silently say, "I am the perfect Idea of my Father, God, the All-Good, and I now express his wholeness." (Silence.)

* * * * *

Logically, the statement we have just held in the Silence is true, and we are not going to let our senses deceive us into believing anything less than this. Ever remember that we grow like that which we hold in mind, "that as a man

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thinketh in his heart so is he," then stick to the logic of the Truth of your Being, and you will be agreeably surprised at the results.

We have learned that God is the One Substance from which all realities are made. Even the physical scientists are agreed that all things at their foundation are the same in essence. Here is a wonderful revelation, for it carries with it so many of the truths we are endeavoring to identify ourselves with. A full realization of the Truth that we are all one substance, removes all condemnation of one for another, all ill-feeling, all misjudgment; for, knowing this, it is easily seen that it would be just as consistent for one part of the body to condemn another part of the body as for one person to find fault with another. So instead of finding fault with, and condemning, and criticising, and denouncing, we see how purely logical it is to be ready and willing at all times to assist our brothers and sisters to an understanding of the Truth, and to always give everybody kind, loving, helpful thoughts, which do much to lift them up instead of push them down.

So also, we see the logic of the statement that all so-called evil, wrong thinking, wrong speaking, wrong acting, are the result of ignorance, and we never feel that it is right to condemn another for doing a thing in ignorance.

Every desire of every person in the world is for Good. All the so-called evil desires are really for good. The trouble with the so-called evil desires is that they are misinterpreted. To illustrate: One is filled with desire for great wealth. At its center of course the desire is not for wealth at all, but for the power which one thinks great wealth will bring. So it is really power that is desired. Now, instead of knowing that Power is God, and that he is All-Power, and affirming that all power is given unto him in heaven and in earth, he misinterprets the desire and casts about to get possession of the wealth, no matter by what means, thinking thereby to get the power that it represents. The result is, even when he gets the wealth, the power he was really seeking is not his, and he does not know how to use the wealth he

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has obtained to bring into his life the peace and happiness that he felt would come with the money.

I know of a man and wife who are right now in just this position. Some years ago they became ambitious to move in certain society, ambitious to wield the power they saw others apparently wielding, and they felt that it was great wealth, abundance of money, that would give it to them. With this in view all their energies were bent to the attainment of money, and so well did they labor that success crowned their efforts. The man in his business went right up in the world, a large fortune was accumulated, a beautiful home was built in an exclusive part of the city, costing perhaps fifty or sixty thousand dollars. Then they felt that they could begin to live according to their ambitions. What was the result? Upon endeavoring to move in the society they aspired to they discovered that they were so hopelessly deficient in the common, every-day, English language that they were practically eliminated from the associations they had hoped to enjoy. They realized their mistake too late, and they are now both attending private school to try to attain what they had thought their money would give them, and their teacher says it is really pitiful to see them and know their plight. Now, after they attain a knowledge of English there will be something else in which they will discover they are sadly lacking, and so it will continue until their eyes are opened to the Truth that within themselves is to be found the fountain of all knowledge, all power, all good.

Real power comes from within, from God. All power that anybody can possibly use is within man, only waiting to be brought into visibility by his first recognizing it, and then affirming it as his, working it into his consciousness until he becomes one with it.

When man discerns the Truth of his Being he will begin to interpret his desires aright, and the right interpretation is always a desire for more of God or his attributes.

Jesus said, "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them." An-

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other teacher has said that desire for a thing is that thing in its incipiency or beginning, so that it would be impossible to have a desire for a thing without also having the ability to make it manifest.

People say that they desire abundant life, and so they do, but so many interpret it to mean that if they will exercise their muscles or breathe scientifically, eat certain foods in certain ways, drink so many glasses of water every day, of just a certain temperature, keep out of drafts, etc., they will attain the abundant life they seek. The result of such methods is but indifferent. However, when man awakens to the truth, as Jesus expressed it, that he (the Spirit of Truth, God) came that ye might have life and have it more abundantly, and recognizes that this life is really God within him, and affirms his oneness with that Life, constantly, he finds that he takes on the clear eye, the elastic step, the vigor of youth, in a way that one knows he has discovered the fountain of perpetual youth. He ever "keeps a smile in his heart, and it shows on his face, and he never grows old."

The whole secret in all this seeking for satisfaction and happiness, is to seek understandingly, and to know that it is God, the All-Good we are seeking, instead of some personal or external attainment, and this once discerned, let the seeking be earnest, whole-hearted, and persistent. We read, "Ye shall find me when ye shall search for me with all your heart." In that day when more than anything else, more than great wealth, and honor, and power, and self-exaltation, you shall desire knowledge of the indwelling Spirit, God will reveal himself to you and you will become conscious of the abundant indwelling Life, Love, Strength, Peace and Power.

Understanding, or realization of the presence of God within us, is, as Peter said, "The gift of God." It is something that all mankind has, but to be of benefit to anyone he must know that it is true. There are those who may be immensely wealthy, who may be the sole owners of rich gold or diamond fields, but, not knowing it themselves, the fact of their ownership does them no good. Man ignorant of his

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divinity, ignorant of the Truth that he lives, moves, and has his being in God, the All-Good, and that all good things are his for the taking, is like the sailors in the disabled vessel in the South Atlantic. They had drifted about helplessly for weeks without sighting another vessel. Their provisions were fast disappearing, and worst of all their supply of fresh water was exhausted and they were famishing of thirst. When they were about to give up in despair they sighted a vessel in the distance and began to signal to it to come to their aid with fresh water. To their astonishment and great joy the answer came back, "Dip down and drink, you are in the mouth of the Amazon." Here they had been for days surrounded by fresh water in abundance, but not knowing it they were suffering as intensely as though they had been in mid-ocean. And so it is with man until he discerns the Truth that God dwells within him, discerns that his body is the temple of the Living God, and begins the search for realization of this Truth in the right way.

Our mistake in the past has been that in seeking God's assistance we have endeavored to change his attitude towards us. In our prayers we have been taught to beseech, to entreat, to beg, to plead, that God would change his attitude, that he would have mercy on us and relieve us of suffering that in reality is caused by *our* ignorance of the Truth of our Being. Now we know that changing God is something that cannot be done; in fact, God's attitude need not be changed, as it is exact, it is true, and changing his attitude would bring about chaotic conditions everywhere. Then the necessary changes must take place in man. Man must change his attitude toward God, the Spirit within him. He must recognize that God, the Spirit of the All-Good, dwelling within him, is always ready and willing to express this goodness through him whenever he will let it. So let us recognize the Spirit within us; let us whenever facing a difficulty silently say, "The All-Knowing Father within me is my guide, and I know just what to do," then we will find our difficulties becoming less annoying and troublesome. Try this whole-heartedly, not merely as an experiment, but

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because it is the Truth, and you will be well repaid for your efforts.

Let me emphasize, however, that persistency is the watchword. People will doctor with physicians for years, without benefit, and then if they are not healed by a single treatment of the Mind (Spirit) healing method they are ready to condemn it as worthless. However, they have their reward, and we who are persistent, and keep at it earnestly, also have our reward in abundant success.

Let me repeat, let all your seeking from this time on be a conscious seeking for God. In all your desires feel that they are desires for more and more of God, and interpret all desire from this standpoint. Remember that Power comes from God, from within, not through accumulating external things. Love comes from within, from God—it is free and goes out to all—and so avoid lavishing the affections upon some one person, or group of persons, for this is selfish love, and so-called love coupled with selfishness loses its identity. But, some one says, shall we not love our parents, our children, our friends? Certainly, love them, but recognize everybody in the universe as a brother, as a sister, in other words, as a part of yourself, just as any organ is a part of yourself, and broaden your love to be all-inclusive. In other words, not that you should love these less, but the whole world—God—more.

Wisdom comes from within. Solomon's injunction was to get wisdom. "With all thy getting get understanding." Remember that understanding comes from within. Men seek wisdom from external things, feeling that the more they study things, the more knowledge they acquire about the things of the universe, the more wisdom will they express. We are not condemning this method of getting knowledge, but there is a better way. After all, in all study of external things man is learning just a little about some of God's creations. When man begins to realize that God, the All-Wise, All-Knowing One dwells in him, he will begin to seek conscious union with this One by affirming his oneness with God, and the more he becomes conscious of this Truth the

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greater will become his capacity to know. So, while not condemning the outward search for knowledge, couple with it faith in the Truth that the All-Wise One dwells within and is expressing wisdom through you, and the acquiring of so-called external knowledge will become easier.

I recently read of a business man who went through the great San Francisco fire. All had been swept away, even records, things of inestimable value to the continuance of business. Business men generally resigned themselves to their fate, of a long, slow, tedious revival of conditions. This man did not give up. He recognized that all power, all order, all organization, comes from the Great Helper within him, and he went to work. He arose an hour earlier each morning than was his custom and spent this hour in silent contemplation, putting all his problems into the hands of Spirit within him, and in a few weeks' time, to the great astonishment of all about him, he was forging ahead in his business. Knowledge of what to do and how to do it had come to him because he knew the source of all knowledge and had consciously allied himself with that great power within him.

The lesson I wish to impress upon you is that all desire is desire for more of God. Interpret your desires from this standpoint. Translate all of your desires into the terms of attributes of God—Life, Love, Intelligence, Substance, Peace, Joy, Health, and then know that by affirming your oneness with these things within you, you will do more to gratify the desires of your heart than by any other method you might employ. While it is true you may not necessarily get the specific thing which you had thought was necessary to your happiness, you will get that which will bring with it greater joy and peace and satisfaction, than if through external means you had gotten the object you first sought. Recognize God in all your desires and then leave it to the Spirit within you to fulfill and you will have found the secret spring that will reveal to you the peace and joy that passeth understanding.

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THE ENDURING BOND

Once there was a woman who loved a man, and he died; and she sought some way to reach him where he was, and could not. And One came to her, and said: "I have been sent to help thee, for thy crying has been heard; what is thy need?"

And she answered, "That I might find the soul of my husband, who is dead."

And the Shining One said to her, "That may be done only if there is a bond between you that death could not break."

And she said: "Surely there is a bond! I have lain in his bosom; I have kissed his dear hands over and over for love of him."

But the angel shook his head and said, "There is no bond."

Then she raised her head proudly and said, "Surely there is a bond. I have held his children in my arms; with their innocence have they bound us together. By the sorrow in which I bore them, there is an enduring bond."

But the angel said very sadly, "Even this will not suffice."

Then the woman paled; but she said, "My spirit and that of my husband were one; in naught were we separate. Each answered each without speech. We were one. Does not this hold?"

But the angel answered very low, "It does not hold. In the domain of death all these bonds of which thou speakest crumble to nothing. The very shape of them has departed, so that they are as if they never were. Think yet once more before I leave thee, if there is one thread to bind thee to him whom thou lovest; for if not, he has passed from thee forever."

And the woman was silent; but she cried to herself desperately, "He shall not go from me!" And the angel withdrew a little way. And the woman thought a thought, with deep inward communing; and after a space she raised

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her pale, drawn face, and gazed with timid eyes at the pitying angel.

And she said, though her voice was as the last whisper of the dying waves upon the shore: "Once, but long ago, he and I thought of God together."

And the angel gave a loud cry; and his shining wings smote the earth, and he said, "Thou hast found the bond! thou hast found the bond!"

And the woman looked, and lo! there lay in her hand a tiny thread, faintly golden, as if woven from strands of the sunlight.

"WHAT IS GOD TO ME?"

CAROLINE M. BELCHER

The thing most sought for, heart's desire,
The soul's home, sought by wanderers weary,
The love that glows, a burning fire,
The Source of life in desert dreary.
Oh, searching, permeating thing
That wakes to power whate'er it touches,
Uplifts the bird on flying wing,
And feeds the poor in hunger's clutches!
Oh, thou Omnipotent, Supreme,
The Principle on which we build;
Thee only will we see in all
The creatures with which earth is filled!
"Thou only" in my heart of hearts,
"Thou only" stilling all my sighs,
"Thou only" in my brother's face,
"Thou only" in my sister's eyes;
Thou only One, the Law, the Way,
The Love that knits all souls as one,
With thee, in thee I'll conscious dwell,
And find in thee my glorious Day.

Justice is the scales in which all thoughts are weighed by a law that knows not malice and has no fear. Love stands for a boundless freedom which says, you don't have to be what you are, your right is to be just what you will.

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

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NOW

TO LIVE Truth is to enter into the Now, for Truth is the same yesterday, today and forever. In this consciousness we wipe out all belief in measurements of time as having power to effect us. Now is the time to rejoice in our liberty from mortal limitations and one by one they drop away, because we have, through the authority of our word, severed the connection in the realm of ideas, and the manifest world must conform to our ideals. Now is the time to rejoice in the abundance of Good. The power of choice is in our own hands. That upon which we think comes into manifestation. Jesus came preaching that the kingdom of heaven (harmony) is at hand. We say, "Your letter is at hand," meaning it is here now, and that is exactly what we mean when we go preaching the kingdom of heaven is at hand, as Jesus commanded. We cannot realize this heaven or bring it forth if we continually attach ourselves to the past or future, bewailing the conditions of the present. We are neither to practice retrospection nor contemplation, but introspection, looking always to the within, for Jesus added, "Behold, the kingdom of God [heaven] is within you." This kingdom within man contains all the gifts of the Father to his beloved Son, and the substance of all that we desire now.

We are not very far along in what the world calls a new year and it is well that we now consciously realize that years have no power to make us grow old. Astronomy tells us that a year is the sum of days it takes the earth to travel around the sun; the earth comes back promptly to the place where man *assumed* that it started, and nothing has been used or lost—only the *isness* of creation verified. All measurements of time are man-made conceptions brought into expression to further the order and harmony of the manifest world, and are not meant as a "bugaboo" to man's well-being, but a convenience. The Chief Observer at Greenwich, England, says, "There is no such thing as time; we

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fake it." Yet this fake has robbed millions of their loveliness of body and peace of mind because of their mental attitude toward it. The Bible is full of such remarks as, "Abraham died full of years; Job died full of days; Joshua was well stricken in years," and the obituary notices of this day are not complete without this information. It is not a question of how long we live, but how much. When we understand a "bugaboo" it loses its power to disturb us, and only by the realization of the Now in its fullness will we offset the ravages of this thief, called Time, and his two coworkers, the past and future. The Truth is, Now is the only time; we live in Omnipresence.

To dwell in the Now is to concentrate all one's forces in the present; to center one's attention in the thing at hand. Only in this way can perfect concentration be practiced. Even if the retrospection or contemplation be pleasant, it detracts from the present. All that is worth while in either the so-called past or future is Now. Suppose we have had a beautiful and glorious demonstration; the joy, substance and harmony of it is in consciousness now, and it is this joy and glory that we radiate, and which is the reality of the demonstration. If we worship in Spirit and in Truth, we worship in the hour which now is. It is in consciousness we separate ourselves from fixed ideas of time as a reality. If we dwell in thought upon either the past or future, we rob ourselves of the forces of the present, and the organism suffers as a consequence; the appearance of age is the result. Time itself has no power to furrow the cheek nor whiten the hair. It is our *belief* in time as a destructive factor in our lives that effects us. Looking to the realm of outward things is destructive also. There is only one course to pursue—keep centered in spiritual thought. The establishing of the Christ consciousness is not a matter of time, but depends upon understanding, realization and demonstration. By adding the word Now to every affirmation and denial, one contacts Omnipresence, and a dynamic force is constantly at work to bring us into the expression of the perfect consciousness.

The truth is that I Am. I am Spirit, so I am Now.

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I have no past, no future. All that there is in God is concentrated in man. God is—man is. We are Being now; not will be. We are enthused with the ideal, and its possible fulfillment here and now, of eternal life. Death is only a bad habit, a false belief established in consciousness through thinking upon it as necessary to a continuous existence. When we find ourselves harboring a bad habit, and realize how unprofitable it is, we begin to break the habit, through ceasing to think about it. All growth has its inception in thought, so it is in the realm of ideas we begin to lay our foundation for our eternal structure, the "temple not made with hands," the glorified body. If thoughts of yesterday and tomorrow deplete the organism, and the life forces follow the trend of the mind, is it not time to begin to focus all our thoughts in the Now? Mind and body enter into complete redemption together when we are living in the Now, conserving all our substance of thought to the glory of the present moment. Even material scientists agree that death can be overcome if a balance can be struck between waste and repair. This can be accomplished through dying daily to the destructive thoughts, and renewing the mind and body through building in the constructive.

Many of the things about which humanity is chiefly concerned are the things that do not come to pass; the adversities, perils and failures of tomorrow. It has been aptly quoted that "Today is the tomorrow we worried about yesterday, and it never happened." Today comes bringing with it certain possibilities which can be fulfilled, without worry or distress, if we give our thought to the present. Jesus said, "Be not anxious for the morrow, for the morrow will be anxious for itself." Yes, today contains enough to keep us busy, happy and joyful. Did you ever try living and putting into practice your understanding of Truth, moment by moment, being not anxious or disturbed about anything, but realizing that Divine Harmony is Omnipresent, bringing all your affairs into Divine Order? You will find it the most wonderful game you ever played, and if you make the wrong move, remember you have every moment as

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a fresh starting point. The poise, mastery and joy that comes from one today lived in this Spirit inspires one to make every day one glorious Now. Surely this living the life Now is the sequel of Jesus' discourse on "Consider the lilies," and his "Behold the birds of the heavens." "Are not ye of much more value than they?" Living in the Now begets trust, faith and confidence in the Father who knoweth that we have need of food and raiment. But the life is more than food and the body than raiment. It is more important then to look to the mental attitude than to the expression, since the realm of manifestation has its reality in the ideas that bring it forth.

We can train the mind to lay hold only of that which is desirable through constant denial and affirmation. Unless we deny the erroneous ideas that seek admission into our consciousness, they come in of their own accord, build thought structures in the body and we see the result pictured in the body. As we live in the Now we bring into expression in our bodies a constant flow of vigorous energy, providing we are thinking along constructive lines. Dead thoughts bring forth after their kind, for every thought carries with it its own attracting center, and multiplies and replenishes the earth—manifest world—with its own image. We are continually giving suggestions to our body consciousness, or subconscious, in the thoughts we think, and their dominant quality is revealed in the body as harmony or discord. We want God's image manifested in the new race that is now being formed in our midst. It is our natural heritage, and we set into operation a demand for its fulfillment in us through the thoughts we think. Not only what we think originally, but what we think about others. "If thine eye be single, thy whole body will be full of light."

God will take care of the yesterdays and tomorrows if we will let him, and through his transmuting Spirit within us, give us today all that there is in Being when we understand how to appropriate his good gifts. The fullness of today will be sufficient to meet our every need as they become apparent, and man will be relieved from storing up treasures

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for the proverbial rainy day, when he has learned to live in Omnipresence.

"For yesterday is but a dream
And tomorrow is only a vision.
But today well lived,
Makes every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well, therefore, to this day!"

Such is the salutation of the dawn! It would be wise for us to salute each day in this spirit.

Jesus lived in the present, and his words are recorded as if he were speaking them. He affirmed, "My words are spirit and they are life." We know that life and spirit are qualities of Being and are Omnipresent, always present in all their power and might. "Everyone that is of the Truth heareth my voice," said this master of men, and when we get ready for the fullness of the presence of Christ in our own souls, we turn to this Shepherd for individual instruction, and get far more inspiration and reality from his words than if they were written as relics of the past. Man, spiritually awakened, is reading Jesus' words as living messages and not as historical fact. The very tense in which they are written spoils them as historical lore. Much of the New Testament is written in the Now.

We may find ourselves looking ahead, but in a moment we can return to the present and claim all power necessary to meet any test of faith or understanding. When Jesus came to the hour when he would pass over from the mortal to spiritual consciousness, he concentrated his forces in the present and affirmed, "Now shall the prince of this world be cast out." As man gives the substance of his thought to the present moment, he will come into a control over the mortal consciousness that he has long desired. We can then say to the thiefs, the yesterdays and tomorrows, "Today, shalt thou be with me in Paradise." Paradise is a state of continual harmony and bliss, and we enter into it when we have met and overcome the prince of this world, in our bodies and affairs, as Jesus did.

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Now is the time to offset the effect of erroneous ideas of time that have heretofore been established in our consciousness. The Spirit of our words will descend into the body consciousness and we will be freed from all man-made limitations. To have more abundant life is to have more abundant youth and energy. Through understanding the directive power of the *I Am*, we can plant the seeds of Truth in our consciousness that we wish to manifest in our lives, thus entering into such a fullness of life now as to make it utterly impossible for a belief in time to survive. Affirm with conviction:

I am born and reborn three hundred and sixty-five days of the year. I lovingly cooperate with the changes of each day, thus growing younger and newer every day.

I do not believe in the idea of growing up, or maturity, but am always perpetually renewed and eternally young in Spirit.

Every morning I am young and inspired, fresh and vital, filled with the zest, joy and peace of the Divine Spirit of Life and Youth.

I am an unfolding child of God, and am eternally young in the realization of my Divine parentage now.

I am Spirit; I am Life; I am unfolding; I am growing; I am a child of Infinite Youth.

Every cell in my organism is stimulated to express youth, health, life and energy by my thinking and desiring that expression now.

I die every moment; I let the old go. I am rebuilt every moment and the balance between birth and death (waste and repair) is equalized in me. Therefore, I am perfect Life, Youth and Energy now.—*I. M. M.*

ONENESS

Unity—oneness twixt God and man,
Logos of creation's mighty plan;
Cosmos of Christ's Universal Truth,
And hidden source of everlasting youth.

—*Jas. H. Montgomery.*

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PROSPERITY

Lesson Three, Part One, of Unity Correspondence School Course

[NOTE—It has taken me a long time to finish this lesson. At the time the lesson was sent me (last February), it might as well have been written in some foreign language, so far as I could get anything out of it. I would try again and again to read it, give up and let it lie for weeks, but my mind was constantly at work on it. At any rate, I've been able to get something out of it at last. I might say that the idea of abundance and plenty was a hard one to get fixed into my consciousness.—*Minnie Hollowell*, a student.]

Ques. 1. What is Prosperity? Express your answer in your own words.

True prosperity is realizing that God is the source of all good, and in him is limitless abundance. It is not the possession of "things," this idea being the belief of the sense mentality. The awakened soul, knowing itself to be an expression of God, and also that God is all that there is, lives in the full consciousness of oneness with the riches of the Universal Mind.

Ques. 2. What is Substance?

Physical science has found that matter is not what it appears to be, is not permanent nor real. Back of matter the mind sees an eternal and unchanging reality. This we call Substance. It is the Spirit of the living Creator manifest and realized by us through the mind.

Ques. 3. What is the difference between Substance and Matter?

Matter is that manifestation of substance which we are conscious of through the senses. It is man's limited concept of substance and constitutes the so-called material universe. We are conscious of substance only through Spirit, for it cannot be discerned through the senses.

Ques. 4. What is meant by "the unreality of matter"?

Matter is "unreal" because it is not what it seems to be. The reality of it does not lie in its external forms, but in Divine Substance underlying it.

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Ques. 5. What is the relation of the Divine Substance to man's supply?

Mind and substance are realities, and mind is creative. Everything that man needs that he may live, grow and develop to higher planes of consciousness, exists for him in Universal Divine Substance. Consciously or unconsciously the mind of man is creating for himself out of the invisible, and that which he surrounds himself with in the visible is the creation of his own mentality.

Ques. 6. Why did Jesus say, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"?

God must be realized as the Source of all supply, and he can be found only within the inner spiritual consciousness. "Seek ye first the kingdom of God," or become conscious of God as life, love, wisdom and substance, and that which the soul needs for happiness and development will become manifest. The "things" are *added.*

Ques. 7. What is the truth back of the command, "Lay not up treasures"?

It would be foolishness to "lay up treasures" with an inexhaustible Source of supply at hand. Man, when *conscious of his oneness* with God, does not do so. When he begins hoarding for an imaginary future need, he is losing some of his consciousness of Omnipresence. This loss of spirituality will become manifest in his life, and inharmony in some form will be the result.

Ques. 8. How may we become conscious of Substance?

In the same way that we become conscious of God as Universal Perfect Life, Love or Wisdom. In the center of our own consciousness God may be found to be all of these, and also the divine eternal Substance of the universe. We enter the silence, acknowledge our oneness with Substance, and give thanks for it, thus becoming one with it.

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Ques. 9. Give three affirmations of your own for the realization of Divine Substance.

God is manifest to me in all that I see, hear or feel.

The riches of the universe exist for the glory of my own soul.

Divine Substance fulfills my every need, that I may grow in consciousness of the God-life.

Ques. 10. What is the law of Giving and Receiving?

Nothing is given to man that he may keep for himself. As riches and the good things of life come to him, he must pass on in some way the happiness and joy given unto him. If his own inner life is rich in the consciousness of God as Supply, he will receive bountifully, and he will give freely, that all who touch his life may become enriched. He will give love, wisdom and service. He will also give of substance, all that the Divine Law of Love and Justice between man and man requires. This is the complete law of giving and receiving. One cannot be separated from the other, as they complete each other.

Ques. 11. What has the keeping of this Law to do with the demonstration of supply?

If any part of this law was not kept the Whole would cease to be demonstrable. It is the Law of Love, and Love cannot receive without giving of itself. There can be no increase without giving and loving.

Ques. 12. Is there any reality in the idea of "luck"? What is it that is called "luck"?

A person may be living unconsciously in harmony with the Law, and a perfect demonstration of supply be the result. He considers himself "lucky." But there is neither chance nor accident in the whole universe. Everything comes and goes by Law, so there is no reality in the idea of "luck" as it has been commonly conceived.

Ques. 13. How may worry over supply be overcome?

When one knows that in God is the inexhaustible supply of all things, and that creative mind may continually

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bring forth that which is desired and needed, there can be no anxiety or fear about anything in life. Living in the consciousness of the riches of the Universal Mind and its oneness with it, the soul knows no lack.

Ques. 14. Was Jesus "poor"?

Jesus, in his consciousness of Divine Life, could not value the many "things" that unawakened man thought to be the riches of existence. But he was not "poor." He was perfectly and completely conscious of his power to create out of Substance everything he needed.

Ques. 15. Why does the apparent source of income sometimes stand in the way of a bountiful supply?

Man is so in the habit of limiting himself in his own mentality, that he is very apt to forget that his source of all good is the Universal Mind itself. If he limits his supply to a certain income, he becomes bound by that limitation and greater supply cannot become manifest.

Ques. 16. What is the true object of all work?

All work should be a conscious effort to express God. The idea to "make a living" is limited in conception and cannot result in peace, harmony or plenty. Our every effort in life should be consecrated to a high ideal of service for God, who is manifest in man.

Ques. 17. What has faithfulness to do with demonstrating prosperity?

Faithfulness is the perfect knowledge and belief that the Law fulfills itself. If we are consciously living in harmony with the idea of universal abundance and plenty, and are claiming our inheritance of All Good, faith is only the act of knowledge that the desired result will become manifest. We are thus faithful to the Truth and to its application in daily living through loving service.

Ques. 18. What is the relation of praise to the manifestation of supply?

Praise is the joyous realization of God in life and the universe. When we are keenly conscious of God's pres-

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ence, we cannot help but praise his infinite Love and Wisdom. And when we praise him as he is manifest in Substance, we are conscious of him as the Reality of All Good. To praise the Divine Beauty, Good and Perfection in all things is to quicken the consciousness and substance into manifestation.

Ques. 19. When you give to another, or do something for him, why should you trust the Divine Law for recompense, rather than demanding of him compensation?

The real Source of compensation is not the person, but God, the only Reality. The person is the channel through whom the demonstration may become manifest. It is possible that the Law may work through entirely different channels. When one gives of love and service, the rest should be left in faithfulness to the Law of God. Good will in return become manifest—the Universal Law of Justice being constantly maintained.

Ques. 20. What will help one to give freely and cheerfully?

One cannot help but give cheerfully when one gives in the consciousness of love, and one cannot help but *love* when conscious that all life is One, and that One is God manifest. So also, one cannot help but give freely—giving of joy, love and service (or of the "things") when gloriously conscious of God as the Substance of joy and love, and that the "things" are only symbols of "Substance."

ANSWERS TO QUESTIONS

What is meant by "Increase your faith by the power of your Word"?

"It is the Spirit that quickeneth." Therefore it is the life and power with which we speak words of Truth that quickens our consciousness. Once we have demonstrated through the power of the Word, our faith begins to grow, for faith is increased through experience or demonstrations of Truth. As we "continue in the Word," which is to

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continue to think and speak Absolute Truth, these spiritual ideas become dominant in our minds, and all that is unlike Truth falls away through lack of thought to sustain it. It is very imperative that we remain "constant in prayer," that is, know the Truth continually, if we expect to reap the perfect fruits of Spirit. This attitude of mind becomes a joy when we dwell in the consciousness that God, the Good, is the only Presence and Power. Many things that have heretofore engrossed our attention need not even be recognized. We can meet everything in our own consciousness, and in the consciousness of the race, with denials and affirmations, either silently or audibly, as occasion demands, and in this way keep our Word constantly going forth to bless. You increase your faith as you increase your understanding of Truth, which measures the power of your word.

* * * * *

How is the "Christ Body" formed in man?

The "Christ body" exists in man as the manifestation of the Spiritual Idea of what man is in Divine Mind. We do not perceive it through the senses, because we have trained our minds heretofore in believing that our bodies are flesh and blood, and subject to mortal limitations. But when man is quickened of the Spirit, and begins to sow living words of Truth in his consciousness, he detects a new vigor, vitality and energy pervading his organism. Then he becomes conscious of his spiritual body as a reality, and the texture of the natural body begins to give way to a finer quality. The body of flesh (manifestation of mortal thought) gives way to the spiritual body which is the outpicturing of spiritual thoughts. As man continues this daily nourishment of the body with "Words of God," the changes in the body continue until in the "twinkling of an eye," he shall rise from the dead (be resurrected) and be alive forevermore, dwelling eternally in the habitation of the Lord, which is the redeemed and glorified body. This is the time spoken of by Jesus, "When the Son of Man shall sit on the throne of glory, judging the twelve tribes of Israel." The "twelve tribes" are twelve powers in consciousness, symbolized by the

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twelve disciples. The transformation of the body is gradual, and its culmination sure.

* * * * *

Is the "Upper Room" and the "Secret Place of the Most High" identical?

No. The "Upper Room" is the Christ center at the top of the head. This is the center of Spirituality, where all the faculties of the mind are concentrated in prayer and praise, and where the Substance of Spirit is assimilated. The Lord's Supper was held in the Upper Room. At this point the individual mind contacts the Superconscious or Christ Mind. When one prays his forces are naturally attracted to this center of Spirituality or Upper Room, and all man's thoughts are exalted when he has feasted with his Lord.

The "Secret Place of the Most High," is the conscious presence of God within the soul. Jesus called this place the "closet," when he said, "When thou prayest enter into thy closet." This is a place of silence, and is within man. To enter this Secret (Silent) Place, we turn our attention to the Center of Being, or heart region. Holding the words, "Our Father" or "God is Love," will help establish unity with God and keep one poised in the within. We enter the Secret Place at the Heart Center, through relaxation, concentration and meditation. Through meditation we sow living words of Truth in the subconsciousness, and the quickening of body consciousness begins. Eventually the whole man, spirit, soul and body, is unified in the perfectness of the Christ Mind.

* * * * *

Distinguish between Inspiration and Intuition.

Inspiration is direct revelation from Divine Mind through the "Spirit in man," that giveth him understanding. Through inspiration man enters into a knowing that is superior to knowledge gained through the processes of the intellectual mind. When man is quickened of the Spirit, he is open to inspirations of that Spirit, and through consciously centering his attention in the within receives direct from Om-

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niscience the understanding he may desire. If he abides in spiritual consciousness, the inspirations of the Almighty flow naturally into his mind and his knowing is absolute and omnipresent.

Intuition partakes of both the spiritual and error consciousness of man. It is the nearest approach that man, living in dual consciousness, has to the inherent Spirit within him. It is a sort of knowing without understanding. Intuition is a soul quality and may pertain to transactions entirely foreign to spirituality. However, man in spiritual consciousness is open to both intuition and inspiration, both always working for his highest good. One may intuitively know for others, but inspiration is the Father's own voice speaking in individual consciousness.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.—*Ralph Waldo Emerson.*

A GOOD SUGGESTION

When I come across short statements of Truth in my reading of Unity literature, I write them down in a blank book which I use for that purpose. I classify them all under different heads, such as Life, Love, Growth, Spiritual Consciousness, etc., so if I desire I can look rapidly through the whole and find all that is under one heading. This book could be indexed to good advantage. I would not part with my book, and as the Truth unfolds to me, my little record becomes more precious to me.—*H. M. C., Plymouth, N. H.*

The Universe is a thought of God.—*Schiller.*

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EDITORIAL MENTION

The question of man's duty to man and to God, is often perplexing. Religious enthusiasts, seeing the transient condition of the man-made world, often decide to ignore it entirely and refuse to obey its laws. This leads to contention, inharmony and injustice. So long as we live in a plane of consciousness where certain laws are necessary for the good of the majority, we should observe those laws and give our money for their support.

Jesus never resisted the law of the land—his opposition was directed against the religious bigotry of the prevailing orthodoxy of that age. The secular government was meeting the temporal needs of the people in protecting them from invasions, building roads, sustaining courts of justice, etc. It was right that every man should give tribute to these if he was just. But the Pharisees, Scribes and Sadducees dominated men with a religion they did not themselves understand. To these Jesus said, "Woe unto you!"

History repeats itself, and that same lot of religious obstructionists are in evidence today, trying to make people believe a religion which they do not understand nor demonstrate.

These think that heaven is a place where the relations of the personal man are continued. Jesus told them plainly they did not understand the Scriptures nor the power of God. When man rises out of the consciousness of the flesh and its relations, his mind is wholly changed. When he is joined to God the original dual nature is restored and he realizes what it means to be "male and female" in one body.

Jesus shows the error of believing in a literal death, and connecting God and his law with it. The burning bush which Moses saw is the perpetual fire of Divine Life ever burning in the inner centers of body. What does it know about the disintegration and scattering of the outer flesh? Its ego is not of death but the Ego of Abraham (Faith), Isaac (Joy) and Jacob (Possession).

* * * * *

The Rich Young Ruler in Jesus' parable, is person-

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ality. It is that in us that lays store by the things of form and shape. Selfishness attaches personality to the things of sense, while unselfishness liberates it.

Personality is selfish for eternal life and strives to attain it.

Personality does not know the Real Good. Personality follows the letter of the commandments, and is commended, but there is one lack—it must give up its belief in earthly possessions.

Personality is disappointed because it cannot retain its belief in earthly possessions and at the same time have consciousness of spiritual things.

When personality attaches itself to material riches it really believes in another power than God. It trusts the resources of the visible instead of the invisible, and thus weakens its spiritual faculties. All the powers of the mind must be developed spiritward before man can rise to that higher consciousness called heaven. If there is trust in riches, trust in God is weakened and the soul is not equal to the discipline necessary to the higher life. It is possible, but rare, for one to have large possessions and yet be able to enter into the consciousness of eternal life. God only can make the condition necessary, and it must be a compact between the man and his creator as to the disposition of his riches. If a rich man would covenant with God to give all his possessions to the furtherance of the Good, and dedicate everything to that end, and make himself a steward of the Father, he might enter into the kingdom.

Giving up all trust in the help of relatives and earthly possessions and following the guidance of the Higher Self brings as a final reward a consciousness of the Real, upon which these outer conditions rest.

Those who seem to have first place from the worldly standpoint shall be last in the final test, and those that seem least shall be given first place. On every hand we see quiet spiritual workers who are laying up a store of true thoughts in the heavens of the mind, that must eventually precipitate

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into visibility and make them prominent lights in the spiritual firmament.

* * * * *

A blind man always represents obscured understanding. The eyes express the ability of the mentality to perceive Truth. When the light of understanding dawns upon us we naturally exclaim, "I see, I see," meaning that we mentally perceive.

To heal the eyes, declare your perception of Spiritual truth is clear and strong, and your faith in the power of the formless and invisible unshaken. If you are in total spiritual darkness and negation, begging and helpless, you need the near presence of Jesus, the *I Am* of Spirit. When the consciousness of the omnipresence of this mighty one dawns upon you, hope springs up in your soul and you cry out for help. All things of worth are attained through persistent seeking and striving. The Scripture commends persistency in striving for spiritual things. Jesus gave the illustration of the woman who through her importunity worried the judge into granting her request. One who is in darkness should not be discouraged nor allow the rebukes of attending thoughts to thwart the great desire for light. Soul energy will brush away all barriers if we persist. True faith is the assurance of that which we desire, and when this touches a certain place in consciousness the light of Spiritual understanding dawns upon us and we glorify the Good.

* * * * *

Jericho is the opposite of Jerusalem. One represents the Spiritual—the other the material. We often start from Jerusalem with high spiritual resolves but are robbed by outlaw thoughts on the way.

Publicans and sinners live in Jericho, but they are apt to be "little of stature," like Zacchæus. In fact, from the spiritual standpoint, they are pigmies. But these little fellows are not to be ignored, and when they show enough interest in a Great Teacher to climb a tree when he passes by, they are on the way to redemption.

In the presence of the Righteousness of the Spiritual

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Understanding, Justice is quickened in the materially-minded rich man (Zacchæus), and he makes restitution. In the redemption of the body this is the restoration to their rightful place of life, substance, intelligence and power. They are spiritual instead of material.

* * * * *

Here is the foundation of the caste system: When man begins in thought to see himself better than other men, he makes a place in his body which is the dwelling of this thought of superiority. Next this separation extends to environments. Social apartness follows.

When the Truth comes to one in this fixed state of mind there is a tumult in the body. The fear that the rites and customs of the church will be interfered with is uppermost. What those in authority have taught, and what the customs and beliefs of the past have been, is of more weight than reason and logic. An innovation upon old methods of thought is resisted. The whole religious nature is moved, and thought runs to meet thought, and a concentration of resistance is set up in the mind that forces the Truth right out and closes the doors. Many people wonder why they do not develop Divine love more quickly. Here is the reason—they make a wall of separation between the Jew and the Gentile, the religious and the secular, the good and the bad. Divine love sees no such respect of person. It is principle and feels its own perfection everywhere. It feels the same in the heart of the sinner as in the heart of the saint. When we let this Truth of Being into our hearts and pull down all walls of separation, we shall feel the flow of Infinite Love.

* * * * *

On resurrection morning the friends and followers of Jesus seem to have forgotten this promise that he would "rise from the dead," and they were looking for his dead body in the tomb. This means that when the belief in death has overshadowed us it darkens the understanding, and we must get from under it before we can be conscious of the presence of awakened life. Mary was searching for her Lord and Master in the tomb, while all the time he was at

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her side. John and Peter failing to find him where they expected him to be, "went away again unto their own homes."

These all represent phases of consciousness in the mind that has gone through the crucifixion and burial of some mortal idea. When a great ambition fails there is relaxation throughout the system, and without the Christ to lift us up, we are dead indeed. Everything seems dark and all our hopes crushed. It is then that we "turn back," to the living thought of the Jesus (*I Am*) standing near by, which says to us, "Woman, why weepest thou? whom seekest thou?" Grief and the search for the lost one in some external place has to be quickly done away with. The ascending thought of the *I Am* is the saving idea, "I ascend unto my Father, and your Father, and my God and your God."

The resurrection of Jesus takes place in us every time we thus rise to the realization of the perpetual indwelling life, connecting us with the Father. The grave-clothes of mortal sense, which are thoughts of man's limitation and the necessitous obedience to material laws, are left in the tomb of matter. Jesus said, "I have overcome the world." This means not only man-made laws, but the so-called laws of nature also. The *I Am* is a law-maker, but in order to rise into the realm of pure ideas, the Father to which Jesus went, it must not be attached to (touched) by the clinging affections of the soul (Mary). The two angels, "one at the head and the other at the foot, where the body of Jesus had lain," represent the pure, undefiled ideas of man's spiritual body always present in Divine Mind. The human sense of body has been taken away, but the spiritual consciousness always abides. These two bright and shining thoughts said to the weeping Mary, "Why seek ye the living among the dead? He is not here, but risen."

The most effective consolation we can get and give to others under grief, is to *deny* the human belief in death and separation. This dissipates the flood of sorrow-thoughts that submerge the souls of those who mourn. Jesus did not want the sorrowing Mary (thought) to touch him, because it would pull him down into the darkness and ignorance of

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mortality. The spiritual mind does not grieve over anything, nor look to matter and the limitations of the flesh for Life eternal.

Always keep to your highest thought and deny every suggestion of sorrow or loss. To dress in mourning, and use black-bordered stationery, "out of respect for the dead," is a remnant of savagery. The children of darkness wear sack-cloth and sit in ashes, but the Children of Light rejoice, look up!—ascend in every thought to the Father of Life and Light, and are thereby set free from the burden of grief and belief in separation.

* * * * *

There are twelve controlling centers in the organism, through which the mind acts as principal. In Scripture they are referred to as the twelve foundation stones of the temple, the twelve sons of Jacob, and the twelve disciples of Jesus Christ. It requires great ability to consciously locate and develop all of the twelve, and the average student will find the primitive seven sufficient to begin with. They are as follows.

	Color
Spiritual Understanding—Top of head	Yellow
Power—Throat, root of tongue	Purple
Love—Center of breast	Pink
Substance—Pit of stomach	Green
Truth—Navel	Blue
Life—Generative organs	Red
Strength—Back (kidneys)	Indigo

To vibrate these in unison, begin with a general realization of Wisdom, Love, Power, Substance, Truth, Life and Strength. These are ideas in Divine Mind, and are projected into human consciousness at these various centers, each having its corresponding brain through which to function. The starting point is always Spiritual Understanding. Center your attention in the top of your head and affirm your unity with God and all his wisdom and knowing power, and with all thoughts pertaining to that department of Being. Then drop from there to the Life center and affirm the presence of the one Divine Life in all of its purity, vigor, etc.

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Then go to Power, then to Strength, then to Love, then to Substance, then to Truth. At each of these centers speak words of spiritual authority in the name of the Christ. Do this over and over, but not necessarily in the order given. You will find some centers weaker than others in responding, and you will have to abide in their "house" and speak the words of Truth there more continuously than in some others; but keep up this inner concentration until you feel a vibratory current all through the body.

* * * * *

"The whole creation groaneth and travaileth in pain together until now, waiting for *the redemption of the body.*"

We have now come to a time of spiritual awakening which reveals that the body is to share in the salvation of Jesus Christ. It is not to perish in corruption, but is to be transformed by the renewing of the mind and put on immortality and incorruption. The New Testament teaching is very plain on this point. This Truth must be taught, received and laid hold of before one can get the benefit of it. While he has no appreciation of the body, but looks upon it as an old wornout garment which he is to lay aside that he may pass to a "higher life," he will of course reap the fruit of his thoughts. But when he is awakened to the knowledge of the Truth about the redemption of the body, he will change his thought and see as the pure, holy, spiritual Temple of the living God, what before he thought was corruptible flesh, fit only for the grave.

"Yet in my flesh shall I see God." When you see God in your flesh, you will see there intelligence, unending life, pure spiritual substance and the body will be transformed by beholding the truth about it.

Every one must some time make this demonstration of the redemption of the body. If one falls short and lets disintegration and dissolution get into his organism so that it goes to the grave, he must return and take up another body, and yet another until he does get awakened to see the need of redemption, and lays hold of this salvation so that for him there shall be no more death experience.

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Life is omnipresent. It is always here in its fullness. If this were realized we would know we did not have to go away somewhere to get it in its highest. It is all a matter of consciousness. We can be conscious of the highest life here and now if we are quickened to a realization of omnipresent life, and if we are not so quickened all the death experience in the world would not bring us to that life.

Spirit, soul and body are one. Dissolution is no part of being. The belief that the body is a thing separate and apart from the man, leads to separation. Man needs his body and if he loses one he must get another.

What would be called a merely beautiful life is not all that is required to demonstrate health and eternal life. There must be understanding of the Omnipresence of life and of the oneness of the whole man, Spirit, soul and body, with that life.

If we believed there was a beautiful life beyond, better than this earthly life, we would not be trying to heal people and keep them here. There is a better life, but it does not come by dying, but by gaining a new consciousness of the fullness of life already all about us. This new consciousness is gained by study and meditation upon the Truth of Being, and by laying hold of the Divine Idea of eternal life and wholeness. Paul said, "Lay hold on eternal life." It is not gained by merely seeing it as a possibility, but by faithfully conforming in all things to absolute Truth. In this way the mind is renewed and the body transformed from the natural to the spiritual.

It is much more joy-giving to know that life is Omnipresent and that we can all share in it here and now, than it is to think our friends must leave us and start out upon a long journey to find it. That very thought that it is needful to go is what takes them away from companionship with us.

Meditate upon the Omnipresence of God, and think what it would mean to have every cell of your body filled with eternal life and intelligence of Spirit. How could such a body decay or know any inharmony whatever? This is worth striving for, and the sooner each one lays hold of it

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for himself, the sooner will he be able to help others, and by and by funerals and graveyards will be unknown, even as the prophets for ages have foretold.

GRATITUDE

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he is God:
It is he that hath made us, and not we ourselves;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, and bless his name.
For the Lord is good; his mercy is everlasting:
And his truth endureth to all generations.

—*Psalm* 100.

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, bring forth. If no useful seeds are put into it, then an abundance of useless weed seeds will fall therein, and will continue to produce their kind.—*James Allen.*

Stay at home in your mind. Don't recite other people's opinions. See how it lies in you. If there is no counsel, offer none. What we want is not your activity or interference with your mind, but your content to be a vehicle of the simple truth.—*Emerson, in "Social Aims."*

No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

Blessed is the man who has the gift of making friends, as it is one of God's best gifts.—*Thomas Hughes.*

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SUNDAY LESSONS

SUNDAY, JANUARY 28

DEMONSTRATIONS OF THE SUPER-MAN.—Mark 7:31-37; John 6:5-14.

31. And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.

33. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

37. And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

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13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

SILENT PRAYER: *All power is given unto me in heaven and in earth.*

All physical acts are first performed in the mind. The strongest man in the world, Sandow, said in an interview: "It is in the mind—all a matter of mind. The muscles really have a secondary place. A man with strong concentration of mind will develop quicker in the quality of his muscles than will he who cannot concentrate his mind upon the matter. The whole secret of my system lies in concentration of mind." This testimony from a man who is a muscular giant, is important because of the emphasis he puts upon the mind as the source of power.

But the mind does not necessarily have to confine its working power to fleshly muscles. A magnet the size of a man's arm will lift as much scrap iron as twenty men, when it is charged with electricity.

Metaphysicians find that there is an energy even finer than electricity through which the mind acts—they call it Spirit. When the mind concentrates upon Spirit there is an inflow of this finer force, and the whole man, spirit, soul, body, is charged like a magnet.

Decapolis means "Ten cities." In the symbology of the New Testament a city represents a nerve center. Jesus withdrew his attention from the outer centers (borders), Tyre and Sidon, and concentrated upon the "midst," Decapolis. These ten centers are of the soul, and when lined up by a developed mind exert great power.

Deafness is usually caused by inability of nerves in carrying sound waves. Back of this is the mind that prevents the natural inflow and outflow of universal life. Continuous thought about self and selfish interests throws the life force to the nerve centers and they become clogged. The blood and serums are congested in the mucous linings, and

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medical men classify the various conditions that arise as disease. The remedy for such is a quickening of the life flow in the body, and opening of the mind to Truth.

Jesus may have treated the deaf and dumb man just as described in the lesson. He had purified and raised to a high rate of vibration all the elements of his organism. He was like a highly electrified magnet, which could impart its power to other magnets in a state of partial inertia. Energy flowed from his finger tips and his saliva was a quickening, purifying serum. When he had set going the physical machinery of hearing and speech, his next and most important move was to impart the consciousness of Spirit, which he did. "He looked up to heaven, he sighed, and saith unto him, Eph-pha-tha, that is, Be opened."

Jesus is still with us, doing his mighty works. "Lo, I am with you alway." We must have faith in the spiritual power of our minds, then the way is opened for the healing of our deafness and dumbness. We should all be hearing the voice of the Spirit and speaking the words of Truth. We need this treatment daily until our minds and ears are opened. Enter into the "midst" of your consciousness and quicken the power dormant there. Then throw it out to ears and tongue, saying as you do so, "In the name of Jesus Christ, Be opened."

Soul hunger is here represented as a "great company," and the question is, "Whence are we to buy bread, that these may eat?" Philip represents the Power capacity in man, which has to be called into action by direct appeal to it. Man is a great reservoir of capabilities that are not drawn to the surface and used, because not appealed to. When you want to do a thing, call up your Power Disciple and set him at the task. You *know* what your capacity is, but you must work it into expression under the Law.

Andrew is Strength, who discerns a *limited* supply of substance and life. He also requires a larger view of the omnipresent avenue. To him it is a "little lad." Before we have put them to use, all our faculties see things very small. Philip did not see how they could buy bread to feed

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such a multitude, and Andrew saw only five barley loaves and two small fishes, "but what are they among so many?" We are very apt to let our subconscious thoughts look at the capacity in us in this small way. Unless we have the Christ understanding of the power of increase, our soul hunger continues. But he *knows* the Law and how to put it into operation so that our hungry thoughts shall be satisfied.

Soul hunger is often the cause of wan faces and starved bodies. People are running to and fro seeking satisfaction in various ways, yet not getting it. They are nervous, irritable, dyspeptic and anæmic, because they are not properly fed. The soul must be fed with Truth in order to live. A starved soul is a most pitiable thing. Christ alone can give such an one substantial food—his body (spiritual substance) and his blood (spiritual life).

Giving thanks in the right way always increases the substance and life. Luke says Jesus gave thanks, "looking up to heaven." This *looking up* is a necessary part of every spiritual demonstration. Many earnest Christians fail to get the increase because they do not *look up*. Not that heaven is up in the air, but because spiritual forces work through exalted thoughts, and these function in the top brain. So we always look up when we pray. In Mark, the Greek word means "praised, celebrated with praise." Jesus knew the great law of increase through thanksgiving and praising.

The breaking of the bread and distributing it to the disciples, to be by them passed to the people, represents the breaking up of crystallized forces in mind, and setting them into action through the various channels or centers in the organism.

The twelve baskets which were left over signifies that the twelve faculties of the mind received benefit from this treatment, and that a reserve supply remained in the consciousness. When we go into the silence and deal with our soul powers intelligently, we get permanent results. The Spirit has tremendous potentialities right at hand. At first trial the appearances may indicate small results, but like the

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few loaves and *little* fishes, they will increase. Praise your talent and it will increase amazingly.

SUNDAY, FEBRUARY 4

TRUE TEMPERANCE.

SILENT PRAYER—*I am satisfied with the Substance of Spirit in the inner man.*

The subject of temperance cannot be comprehended in the mere abstinence from strong drink. This is the usual meaning and use of the term temperance, however, and nearly all those who make this reform their speciality, confine their efforts to methods that will remove the temptation, and control the appetite. These methods are usually the exercise of will and the recourse to external laws.

Intemperance has a cause lying deeper than appetite —the soul is yearning for something, and this outer craving but indicates the inward lack. So long as there is dearth of soul satisfaction the craving will continue. All reforms that do not go into this subjective side of the question are temporary. Many a man has been healed by mentally saying to him, "Your soul is satisfied with the love of God."

The soul that has no knowledge of the inner sources of life is like one who has great treasures in vaults he has forgotten. When his mind is freshened by one who is familiar with the true law, he begins to look for his supply, and finds it. Then he is living according to the law of his being, and the vague craving that led to outer sources of satisfaction, is done away with.

The intemperance of appetite in many of its phases is healed through this simple recognition of the law. Intemperate eating is accompanied by a craving for stimulants. Excessive meat eating and heavy drinking go hand-in-hand. But the Word of the Spirit opens the thought to the living substance at the very heart of the soul, and man forever loses that gross desire, built up by trying to get satisfaction from matter and material things.

A strong desire in the consciousness for a fuller reali-

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zation of life leads most people to stimulants. The remedy is to substitute the real stimulant for the false. So long as man wants, he will seek the satisfaction of that want in one way or another. If whisky is taken away from the drunkard, and nothing given him in its place, he will continue to crave it. If he be given a substitute, he will transfer his desire to that, for instance, morphine or cocaine. But if he be given the real life element, which is the "more abundant life" mentioned by Jesus, he will find his desire in possession of its own, and both he and his friends will see that it was not evil but satisfaction he was seeking.

The first step, then, in healing the drunkard in ourselves or another is to withdraw all condemnation and censure, and affirm the law of love. There is a very close connection between Love and Life. When we love, and pour out that subtle essence of the soul which stirs the heart-center till it glows like a furnace, we are moving to action the life energies of Being, and a great law of mind equilibrium is fulfilled. "He that loveth another hath fulfilled the law."

A man once testified that he healed himself of drunkenness by saying, whenever the desire for liquor came on him, "I do not love whisky, I love God." Here was a practical application of the law of love to the healing of desire. The sense-man is constantly reaching out for the more abundant things of existence. The Spirit within is constantly saying, "Let the children of Israel go forward." We drink the bitter waters and are bitten by the serpents of sense whenever we try to satisfy through the flesh this inner craving. Soul desire is satisfied only with the higher things. Our desires are from God and must be fulfilled in Godlike ways. This sense-man must be "lifted up as Moses lifted up the serpent in the wilderness."

The minds of those whose bodies are saturated with the lust for tea, coffee, tobacco and liquor, are in darkness. They are asleep in sense thought, which is a state of coma. Those who are in the light can help them to dissipate this darkness by casting off the "works of darkness." Deny for them that they are mentally bound to the various thoughts

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that make up the drunkard's world. Say with the conviction of authority, "Awake, thou that sleepest, and Christ shall give thee light."

"Put on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lusts thereof." These lusts of the flesh are many and they help one another. For instance, it is found by actual experiment that abstaining from meat lessens the appetite for liquors. It is said that there never was a vegetarian drunkard. Meat sets up a fever in the stomach that calls for something to cool it and we drink more than the system needs. There are tea and coffee dipsomaniacs, and their need of healing is fully as great as the whisky drunkards. The word of spiritual satisfaction will also heal these.

SUNDAY, FEBRUARY 11

THE GREAT QUESTION.—Mark 8:27-38; 9:1.

27. And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28. And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32. And he spake the saying openly. And Peter took him, and began to rebuke him.

33. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

34. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36. For what doth it profit a man, to gain the whole world, and forfeit his life?

37. For what should a man give in exchange for his life?

38. For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be

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ashamed of him, when he cometh in the glory of his Father with the holy angels.

1. And he said unto them, Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death till they see the kingdom of God come with power.

SILENT PRAYER: *Thou art the Christ, the Son of the living God.*

When the spiritual *I Am* (Jesus) comes into the consciousness of *power* and *dominion* (Cæsarea Philippi), the question arises, Who am I in this faculty? In each faculty that the spiritual consciousness enters it takes on a different character, corresponding to the functions of that faculty. This is as it seems to the outer man only—to the Spirit it retains its distinctive character as the pure thought or Son of God—*I Am*. Power, dominion, mastery, has its center of action in the body in the throat, with its reserve force at the base of the brain or *medulla*. When man feels himself master, his voice is strong and resonant, but when fear, doubt and inefficiency are in evidence, the voice is weak and thin.

From the viewpoint of personality, man has played many parts, and when he shows his supreme mastery in spiritual power the outer thoughts think he is the incarnation of some great personage of the past. These, however, are like the clothes a man has worn; they are past history, out of service, and a deeper insight must be evolved before he can see himself as he really is. Spiritual discernment is called the eye of faith, typified by Peter. It discerns that spiritual man is Christ, the Son, or Thought of the living God. This is the very truth, and it is the rock foundation of the real character of man. The "assembly" or "church" of Jesus Christ is the aggregation of faculties.

When man realizes that he is a spiritual being, the *I Am* gives to him through faith "the keys to the kingdom of heaven," or Divine Order, and he has the power in his earthly tenement of binding and loosing, both the material and spiritual realms.

This knowledge of man's Christhood is not readily

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received by those in mortal consciousness; hence the command to "tell no man."

In order that spiritual man may be supreme in consciousness, mortal man must be crucified. This becomes clear to the inner consciousness as the universal character of the Christ man is revealed, hence the teaching of the necessity of a crucifixion of the man that appears to sense consciousness to have existence independent of God.

The disciples, or faculties of the mind, have been built up largely on the outer plane of consciousness, and they do not understand the necessity of the crucifixion of personality. Peter, especially, rebukes such a proposition, but the Supreme One recognizes his thought as a stumbling-block to that final giving up that precedes the transfiguration. Thus faith in the perpetuity of mortality is a stumbling-block to spiritual development. The loss of this personal life is the only way to find eternal life. The acceptance of this mighty truth takes away the consciousness of death, and reveals the Son of God coming into his kingdom here and now.

SUNDAY, FEBRUARY 18

THE TRANSFIGURATION.—Mark 9:2-13.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;

3. And his garments became glistering, exceeding white, so as no fuller on earth can whiten them.

4. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.

6. For he knew not what to answer; for they became sore afraid.

7. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.

8. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9. And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead.

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10. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

11. And they asked him, saying, How is it that the scribes say that Elijah must first come?

12. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?

13. But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him.

SILENT PRAYER: *I am transfigured and transformed by exalted spiritual thought.*

Matthew says that Jesus went up into a mountain to pray, and was there transfigured. Prayer always brings about an exalted or rapid radiation of mental energy, and when it is accompanied by Faith (Peter), Love (John) and Truth (James), there is such a lifting up of the soul that it electrifies the body; and the raiment (the aura surrounding the body) shines with glistening whiteness.

The appearance of Moses and Elijah represents the two processes through which this picture of the purified man is to be objectified or demonstrated in real life. The first is the Mosaic or evolutionary process of nature, through which there is a steady upward trend of all things. Spencer and Darwin observed this law, and their works are marvels of mental penetration. This evolutionary process is part of a spiritual plan for the redemption of the human race from its fallen state. The other is the ability of the prophet Elijah, or spiritual discerner of Truth, to make conditions rapidly change on the mental plane, to be in due season worked out in substance. Thus we are told in the lesson that Elijah must first come and restore all things. The mind must first be set right through spiritual understanding, after which comes the demonstration. Peter, proposing to erect three tabernacles, carries out this idea of a substance manifestation for each, but his ideas were vague as to the process, hence the accompanying voice out of the cloud, "This is my beloved Son: hear ye him."

All that we see in our high moments, whether in visions or dreams, are mind pictures, and in the very nature

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of growth from thought to thing, they must come to visibility. But those who develop their mental powers can dissolve these thought forms and stop their growth, as easily as one crushes a seed in the ground. Thoughts can also be formed and planted in the universal mind-substance. This is what the Master reveals to his disciples, and they are endowed with discernment by the Higher Wisdom, or Son of God, as to how they shall both dissolve and form thoughts. Whoever works in this realm of thought, and is not obedient to the Divine Wisdom, is not safe.

To "tell no man what things they have seen until the Son of man is risen again from the dead," means that we shall not consider these mental pictures as real and talk about them as persons. They represent ideas which can only be understood when they are demonstrated in the risen man.

This process of the submerged Christ coming into life again in human consciousness is of deep metaphysical import, and the disciples are often in the dark as to the meaning of it all, and they question among themselves. But do not become involved in the doubts and fears of your faculties—keep your eye on the Christ of God within, and you will understand all that is written of the Son of man, and what experiences he passes through in demonstrating his Christ-power.

In the last few years I have developed a religious belief that has now become to me as real as any commonplace fact: I think that mankind is still, as it were, collectively dreaming and hardly more awakened to reality than a very young child. It has these dreams that we express by the flags of nationalities and by strange loyalties, and by irrational creeds and ceremonies; and its dreams at times become such nightmares as this war. But the time draws near when mankind will awake and the dreams will fade away; and then there will be no nationality in all the world but humanity, and no king, no emperor, no leader but the one God of mankind. This is my faith. I am as certain of this as I was in 1900 that men would presently fly. To me it is as if it must be so.—*H. G. Wells, in "Saturday Evening Post."*

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Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

January 20 to February 20, 1917
Held daily at 9 p. m.

The Christ-Mind now gives me wisdom and power to express Divine Wholeness.

PROSPERITY THOUGHT

January 20 to February 20, 1917
Held daily at 12 m.

The Christ-Mind now gives me wisdom and power to express Divine Prosperity.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their ten a. m. Silence, from January 15, 1917, to February 15, 1917.

January 15th to January 31st—John 15:7, 8: If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

January 31st to February 15th—James 1:17, 18: Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of first-fruits of his creatures.

RAYS OF TRUTH

Nothing in the world is more beautiful, or more winning than the one through whom the Spirit of God habitually radiates, where we find always faith and courage and tranquillity, escaping, in turn, in the form of love and sympathy and good will for all. These are they who are always expecting the best, through this silent, subtle force are always attracting the best. There is some mystic force that comes into actual operation when this God-consciousness in man is once awakened; whether it be by virtue of the qualities of the subconscious mind, as some are thinking, or whether through some other agency, we do not know. That such a force does become active no one who has become at all intimately acquainted with the lives of any of the world's great mystics, or who realizes such results in his own or her own life, can have any doubt. It lifts one into a sense of the eternal in the midst of difficulties, the problems and even the sorrows of the common daily life. Thus is the whole life lifted up, as through the human there flows, so to speak, the illumination and the strength of the Eternal.—*Trine.*

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LITTLE LETTERS FROM THE FAITHFUL

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Health is a universal good, and people everywhere are desiring to express this quality of Being. Health is not something that comes and goes; it is always present in its fullness. But an application of certain principles, on the part of man, is necessary before he can enter into fullness of harmony in mind and body, and incidentally, in affairs. Man is the offspring of God and is endowed with creative powers. He partakes of the nature of the Parent Mind in the degree that he rises to a spiritual consciousness, for God is Spirit, and they who worship him must do so in Spirit. Spirit and Mind are identical. We approach Mind through ideas. When man harmonizes his ideas with Divine Mind (All Good), he touches God and thus opens the door to the inflow of harmony.

We cannot express Health through dwelling in thoughts of disease. Man must realize his inheritance as a child of Spirit, and through a process of thought and words, bring into expression a consciousness in harmony with the Truths of Being. Man has power to bless or curse himself and the whole human family with his thoughts.

Through establishing in consciousness the principles of Jesus Christ, man can enter into complete redemption now; this means freedom from every mortal limitation. God is a loving Father dwelling in the hearts of all humanity, waiting to bless them with every good and perfect gift, when they turn and seek him with the whole heart.

The department of Silent Unity is especially devoted

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to the ministry of healing. Our consecrated workers join in speaking the Word, and through the quickening power of the Holy Spirit, all manner of diseases are healed. Many letters of thanksgiving, praise and joy are received from people, who with minds inspired, bodies renewed, lives brightened and enriched, are seeking a fuller understanding of the principles governing a child of God. The following are extracts from some of the letters received recently:

HEALTH

Jewell Station, Va.—I wrote you for prayers to avoid an operation for appendicitis, which the doctor said must be performed at once. I was thoroughly examined by my physician who said the appendix was much inflamed and swollen and it was dangerous to wait longer. I asked for three hours' time, which was reluctantly granted. When the doctor left me, I began to affirm, that through God's goodness and power all symptoms of appendicitis would leave by six o'clock. At that hour, the doctor returned, made another examination and pronounced all appendicitis symptoms entirely gone. I have never had a recurrence of the attack. That was the third one I had had, and was the reason an immediate operation was deemed necessary. I can never be thankful enough to you and the good Lord for strength given me at the time most needed.—*M. G.*

Napa, Cal.—I desire to express my thanks for the great help I have received through the Truth. I was a sufferer from chronic constipation, sick headache, liver trouble, stomach trouble and nervousness. Two months ago I was advised to try Charles Fillmore's "Christian Healing." I sent for the book, and after reading the first lesson I laid the medicine aside. Some days it was a struggle; headaches tried to come, but I have completely overcome them all, and I am gaining in weight, and I am happy.—*L. G.*

Casper, Wyo.—I am happy to report that my teeth are doing fine. One has filled so beautiful and white, and the others are filling, and one beautiful new one just like a child's tooth. I am so thankful. I can never praise Unity enough for showing me the way to the All-Providing Father. —*Mrs. R. H.*

Jersey City, N. J.—I wrote you asking aid for G. E., who has been ill since last July. He is covered with sores which seem to be beyond the doctor's help. I do not know

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the young man except through my sister, who is his nurse, and she does not understand the healing power of Christ. Nevertheless, I knew that God's health would manifest in him and truly it has. The following Tuesday after my letter was mailed, there was the slightest trace of improvement, and when my sister removed the bandages his flesh seemed a little dryer than at any time before. He is now so much better and the doctors think he will recover. When I learned of this I silently gave thanks to God, our ever-present health and life.—*A. E. E.*

Excelsior Springs, Mo.—The neuritis I suffered with for several years has left me. I am full of energy and strength and praise God many times a day for his wonderful blessings. Several years ago a small red spot made its appearance on my nose and finally assumed a cancerous condition. Four years ago I had it removed by a specialist. Many times since it would itch and burn and a festered spot make its appearance in the center of the scar. This was the condition when I asked your help. The next morning the itching ceased and the spot disappeared. I did not tell my husband when I wrote for your prayers, and a few days afterward he said to me, "Why, all the redness has left your nose and it looks better than I have ever seen it." The scar is disappearing also and I am so thankful.—*Mrs. D. K. T.*

Watertown, N. Y.—My son had the grippe and it turned into pneumonia. His fever went up to 102. The doctor said there would be a change by the next Sunday. This was Thursday when we went to see him. That evening at nine o'clock we went into the Silence and held the Truth for him. The next morning the doctor came, and was very much surprised to see the great change in him. His fever was gone and he was sitting up. He is going back to work this morning. We are indeed thankful.—*Mrs. F. C.*

Algiers, La.—I want to thank you for prayers I asked for my father who suffered a stroke of apoplexy. Before I received an answer to my letter he got out of bed and walked. He surprised the doctors, and relieved my mother from the worry and strain of anxiety. My children and I are in good health. I also wish to thank you for prayers asked for H. He has been well ever since I received your letter, is going to school, and is enjoying good health, the first in three years.—*Mrs. H. J. G.*

Gretna, La.—I am indeed thankful to you for your prayers. I had waited too late for an operation, so the

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doctors told me, and therefore they couldn't do anything for me, but God being good and merciful, heard and answered our prayers, and has completely restored me to health. I can never thank you and the dear Father enough. —*E. D.*

Le Roy, Kans.—I am glad to report that I am healed of hay fever. When I found it difficult to breathe while lying down, I held the thought you sent me and found I could breathe easily and sleep while lying down. I praise God for the relief.—*I. E. W.*

Oakes, N. D.—This is to report about little S. U., of whom I wrote you. Yesterday they were with me again, and after being away a week I could see what an improvement there was. He is walking about like a fifteen months old child would, and trying to talk, and the expression has changed entirely in both eyes and in his face. He seems so surprised at everything, as if he had never seen us or anything, and is so happy. It is as if he had suddenly become alive. In November last year I asked you for prayers for mother L., who had a hip broken in an auto accident. She has just been with us for a week, and learned of your help given at that time. She said, when I told her, "I knew someone was praying for me. I have been a different person ever since." She has gone home with a lot of your literature, happy and grateful to you.—*Mrs. F. E. L.*

Seattle, Wash.—Rejoice with me and the mother and friends of W. J. over his speedy recovery from Bright's disease. He returns to his work next week in perfect health. His case has been carefully watched by many and all say it is remarkable. Then I tell them of the Truth and the wonderful power of God.—*M. H. S.*

Syracuse, N. Y.—After writing you some three weeks ago for prayers for asthma and goitre I contracted a severe cold, and as I have recently recovered from pneumonia, felt I had to have a doctor. After receiving your letter and pamphlets I stopped taking medicine, and trusted to Divine Healing. It was a hard battle to one so young in the newer thought, but I trusted God to make me whole. It has worked out wonderfully. I am gaining in grace every day and know that I shall be healed. I was up one night with UNITY and my Bible, but retired Thursday night about eleven, and had a perfect night's rest. I unite with you daily in prayers, and hope to help others as I have been helped.—*Mrs. J. E. C.*

Washington, D. C.—Three years ago I asked your

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prayers for stomach trouble which I had had for ten years. After two weeks treatment from you I have never been bothered since.—*A. C. D.*

Latrobe, Pa.—The maid came rushing upstairs to me, saying that Helen had been run over by an automobile. The doctors brought her upstairs and put her on the bed. I took one look at her and then went to telegraph you. Her recovery was simply marvelous! The beginning of the third week she returned to school and made up her lost work. Her experience was a wonderful one for me, too, for right along I saw the Spirit of Divine Love adjusting everything into Divine Harmony. I do thank God for you people, and hope to be one of the strong helpers and healers soon.—*A. C. M.*

Erie, Pa.—Some time ago I asked your prayers. A physician had told me I must have an operation for internal cancer, but thanks be to God, I am healed. God's power is the same yesterday, today and forever. I know that the Truth makes free. How thankful I am that I am learning through UNITY, and by listening to the voice of the Spirit, so many wonderful lessons.—*Mrs. F. D. R.*

Moorestown, N. J.—I wrote you in September for my husband, who was having severe chills. I mailed your letter before retiring, and I am happy to state that he has not had one since.—*Mrs. A. B. B.*

Kellog, Idaho—Three weeks ago a seven-foot, three-hundred-pound steel bar fell down from a perpendicular position and struck Mr. M. across the small of the back. He is entirely recoverd, but is careful about heavy lifting. We think it wonderful how he escaped so lightly. My son suffered all one morning from a very severe cough. I had been holding Truth thoughts and put him to bed at two o'clock for a nap, still affirming Truth and health. He awoke healed!—*Mrs. M. T. M.*

Oakland, Cal.—About four months ago I wrote and asked your prayers for my father who was not expected to live. Two days after writing to you, he took a turn for the better, and today he is back at work. Thank God! The doctors gave him up, and your prayers cured him.—*A. W. G. Jr.*

Norwich, N. Y.—I wrote you for prayers for my niece who had a goiter. Now it has disappeared. I have been helped and largely benefited in my business, and I look to God Almighty to keep me. God bless you.—*H. B.*

San Jose, Cal.—Two years and a half ago I was in a

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terrible state of health. The doctors said the only thing for me was an operation. I went to San Francisco and consulted other doctors and they all said the same; that I would have to go through six different operations all at once. My back would not support me. If I laid down some one would have to help me up. A friend told me of the Truth and through your prayers I am healed.—*L. D.*

Note: Should anyone want to know about my case let them write to me.

Hilliard, Ohio—I wrote you, asking prayers for my son who had been bitten on the hand by a rat, and from which symptoms of tetanus were fast developing. In three days from the time I mailed my letter, he was pronounced out of danger and on the sixth day left the hospital and came home. He is now working on the farm, in perfect health. My heart overflows with thankfulness to God, through whom your work is done.—*L. W.*

Bozeman, Mont.—My vision seems so clear most of the time. I know it will ultimately become clear all the time. I use no glasses, and do my sewing and reading at night even without them. I praise God for such kind friends as you are. May all good ever be yours.—*Mrs. C. E. C.*

Philadelphia, Pa.—I believe thoroughly in Practical Christianity. Several years ago when my mother was in a dying condition, and pronounced unable to live through the day by physicians, she passed through the crisis after one treatment, and eventually recovered.—*F. T. S.*

Dunlap, Kans.—My husband is well, not only having recovered from the sudden attack of cold, but has no symptoms of his old asthmatic trouble.—*H. L. R.*

Toronto, Ontario, Canada—All my life I have been subject to severe headache, but since I asked your prayers I have had only two slight attacks in three months. I am now much stronger and do not eat meat. When a big day's washing is ahead of me and I do not feel equal to it, I affirm that, "It is not I but the Father within me, he doeth the work," and it is wonderful how much I can accomplish in a few hours. There are also better conditions existing in the family circle and I am so thankful.—*Mrs. H. J. G.*

Eufaula, Okla.—Last night my husband slept all night long, something he has not been able to do for weeks. I am so thankful and am praising God for the wonderful demonstration of his power.—*Mrs. J. C. S.*

St. Louis, Mo.—It is with deepest gratitude to God and to you that I am sending you this love offering. I am

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enlightened sufficiently to give praise for the Truth, no matter what the present temporary manifestation might be. I am also able to commit myself and my problems to God. There has been such joy in my heart since receiving your last letter. The swelling on my nose began going down, the boil opened, and it is practically healed. But best of all there is with me a sense of His Presence.—*A. L.*

Santa Ana, Cal.—I am glad to report to you that my father is much better. His heart is practically normal and his kidneys are much improved. Soon after I wrote you the first time, the doctors gave us no encouragement that he would ever be out of bed again, but he has been up for a week now, and is growing stronger each day.—*Mrs. R. P.*

Phoenix, Ariz.—I telegraphed to you for prayers for my eight year old son, whose throat was very badly inflamed and swollen. An osteopath, whom I had called when the child had a fainting spell, said most medical doctors would have given anti-toxin for diphtheria. I did not use any medicine, and when the doctor called in the evening the child was much better. Without this spiritual healing an operation would have been necessary. His throat was so badly swollen that he had great difficulty in breathing when he slept. I am so thankful that he has been healed.—*Mrs. G. J. S.*

Bremerton, Wash.—I wrote you for prayers for a tumor that was growing in my side. Before the letter had time to reach you, the request was heard and He healed me. "Before they call, I will answer; and while they are yet speaking will I hear." I cannot be grateful enough. He keeps me in all my ways and guides me in ways of gladness. —*B. R. R.*

Honolulu, T. H.—I am growing in understanding and certainly demonstrated the Truth the past winter when I escaped Dange fever (peculiar to the tropics) and all other ills, while my neighbors and fellow employees were obliged to remain at home, take medicine and stay in bed. It was a wet winter and I received many drenchings, but absolutely no harm resulted. As Mr. Fillmore said in one of his lectures: "We can walk through the rain and not get wet." —*Mrs. F. M.*

Northcote, Auckland, New Zealand—Little G. is free and whole. She was near to losing her body, and I was able to speak the Word for her successfully.—*H. R.*

Shawnee, Okla.—If any one doubts what I say it can be amply verified. It was said I could not live more than

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an hour, that my breath was getting shorter, and the rattle had already started in my throat. Mrs. M., one of my converts to the Truth was here, and she denied everything that was said. When my sister came and saw my condition she telegraphed Unity for help. The next day I was conscious. This was Monday, and I had been unconscious since Friday. I feel sure I would have passed out if it had not been for your prayers.—*J. H.*

McKeesport, Pa.—I asked your prayers for a condition in my throat. Before your letter came, I began to have little spells of bleeding from both nose and throat. This continued at intervals for about two weeks. I did not try to use my voice, for there seemed to be a tired feeling in the throat muscles. About the third week I could feel a little thrill, and without thinking, I began to sing. I wish I could tell you clearly just how I felt at the first few bars. I could scarcely think the smooth clear notes were my own. There was no effort, just a natural outlet, it seemed to me. You have no idea how I love music, and now that my throat has cleared up I expect to go on with my studies. I had almost given up hope the past few months as the dust from the mills here kept me constantly choking. I am so thankful for the never-failing help of our Father.—*Mrs. F. S.*

Bottineau, N. D.—I wrote you some time ago for my daughter. She was so bad that she could not dress herself or comb her hair. Her hands and feet were so badly swollen and numb and sore. She consulted two doctors and they told her that if she didn't have an operation she could not live long. This gave her such a shock she nearly lost her mind, and wrote to me about it. I answered at once and told her I was writing you for prayers. About a week after, she began to get better, and in every letter she writes now, she says she is so much better. She feels like singing for joy, all the time. In the last letter she did not mention her troubles at all, but said she was sewing. I am thankful.—*Mrs. R. B. R.*

Omaha, Neb.—I have been holding the thought you gave me for my eyes. They do not smart and I am sure I see better since writing you. I am very thankful. I praise God and rejoice every day for the help I have received from blessed Unity. Mrs. L. continues to improve also. She has gained eleven pounds in weight and her recovery is wonderful.—*I. M. U.*

Taplin, Idaho—My little boy was taken very sick. I was all alone with the two children, and two and one-

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half miles from help. I knew God was with us, and if I could just collect my senses to ask for his help, all would be well. I began by denials and affirmations and soon felt sure my prayers would be answered. I put away all worry and just trusted to the great healing power. On Monday the little boy was up nearly all day playing with his baby brother, and Tuesday was well except a cold that has disappeared now. I cured my toothache in the same way. I understand the Truth better each day and find so much happiness in learning. I quit eating meat in October and am feeling fine.—*Mrs. E. G.*

Occidental, Cal.—I was suffering with peritonitis in addition to several chronic complaints. I could not have been lifted in and out of bed in the most gentle manner without undergoing agony. But no more retrospection. Our prayers have been answered. Through my faith and trust in God I am enabled to take up my bed and walk once more.—*S. K. R.*

Clarkdale, Ariz.—This will acknowledge my recovery from an attack of so-called grippe, for which my mother asked your prayers. At that time I was confined to my bed, experiencing intense pain in my head. To my surprise there was a complete change in the space of a few moments. Upon comparing time and dates I find that the change in my condition took place about the time she mailed her letter to you.—*G. P. B.*

Greensboro, Ind.—After I mailed the letter asking for your prayers, I rested quietly until the doctor came. By that time the pain was gone from the upper part of the throat, and when he made the examination he pronounced it entirely free from diphtheria germs, although I know I had the very same thing that others in the neighborhood had. It commenced in the same way, and the sore throat developed at the same time, so I consider it a clear case of spiritual healing and am rejoicing over it.—*Mrs. B. M. W.*

Lakeland, Fla.—Some months ago I asked your prayers for a growth on my nose. I am happy to tell you it has nearly healed. I have been faithful in my affirmations.—*E. J. M.*

Birchtree, Mo.—I am still praising the Lord for good health. It has been over two months since I have taken a dose of medicine and I have not had the headache.—*Mrs. E. J. B.*

Wilkinsburg, Pa.—I am sending you an expression of loving gratitude for some proofs of the healing of others

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through the beautiful Truth you teach. One case was Saint Vitus Dance in an extreme case, and another was a fear of cancer of the throat.—*F. C.*

Deep Park, B. C., Canada—I wrote you some time ago about my deafness and asked your prayers. I am thankful to say that about the time my letter reached you I was cured, and I have not had the trouble since.—*Mrs. C. C.*

Richfield, Idaho—Since I began the study of your teachings I have simply forgotten a chronic ailment, Bright's Disease, that had been with me for years. I was not conscious of any healing. It just dawned upon me one day that I was well.—*Mrs. J. J. M.*

Cleveland, Ohio—I thank you so much for your prayers for I've had a wonderful demonstration. Gave birth to a big baby boy without pain. I am so delighted that I've found the Truth, and know God is with us.—*Mrs. H. C. N. B.*

Los Angeles, Cal.—My son is better than he has been for more than a year. He has not a particle of asthma and has work collecting for a large firm. It is nice out-of-door work and we are all so happy.—*B. B. H.*

Soper, Okla.—For more than a month, my husband had had toothache in a very bad form, and when I tried to get him to see a dentist, he said he thought the tooth had grown to the jawbone and he was afraid to have anything done. A few days ago I said to him that I was going to ask Unity to treat him, but then it occurred to me that I knew how to deal with the problem and told him I was going to treat him. He consented, and after declaring the Word, "You are Spirit, child of God, free from evil and full of good. Spirit cannot suffer pain," for about fifteen minutes, I inquired how he was and he said his tooth was easy. That was several days ago and he has not had a touch of pain in his tooth or face since. I have reached that state where I have no criticism nor condemnation for anyone or anything. I bear no malice or unforgiveness toward anyone and am very thankful for this realization.—*Mrs. M. P. S.*

Concord, N. H.—Nearly a year ago I wrote you for prayers for a dreadful nervous trouble which my daughter had. Doctors gave no hope of her ever being any better, but praise God she is better today than she has been for at least seven years.—*Mrs. S. A. T.*

Thousand Island Park, N. Y.—I am very glad to tell you that there has been a very marked improvement

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in R. L. The fever was broken earlier than attending physicians expected. The child's mother was deeply impressed by the evident help given to the child from spiritual sources. She says that she will never again doubt the power and love of God, which has been so plainly manifest. Everyone considers the case very remarkable as there was no delirium or loss of consciousness, although the temperature registered 105 degrees. The child was quiet and called the "best child they ever had in the hospital."—*H. M. A.*

PROSPERITY

Portland, Ore.—I wrote you in April for prayers for prosperity and sent for the little bank. At that time I was out of a position and did not know what I would do next, but I have learned to "trust and not be afraid," so just waited for whatever was to come to me. In a few days a position was offered me. It is better than any I have had and double the salary. I was so amazed at the ease with which the Spirit worked, and the lesson I learned will last me forever. I have been paying up my debts also, the first chance I have had to be really out of debt for ten years. You can imagine how grateful I am. About a year ago I was talking to a neighbor who was discouraged and downhearted. Her life was full of hard work and conditions not at all to her liking. I told her how to praise for the things she wanted; gave her a number of UNITYS to read, and assured her she would win what she wanted if she only persevered. I did not see her again until yesterday. I walked into her place of business, saw her happy and contented and prosperous in the work she had wanted to do for thirty years. We sow the seed and the Spirit takes care of the harvest.—*M. E. R.*

Little Rock, Ark.—During the last week of prosperity treatment, my daughter, who was receiving a salary of sixty-five dollars per month, was changed to another position which paid her one hundred and fifty per month. I am truly grateful for this demonstration. I have been wonderfully benefited, and I am sending you a love-offering. Last summer I visited my brother, for whom I asked your prayers. He looked so much better; his eyes had a clearer expression, and he is in excellent physical health. I know he has been benefited by your prayers.—*Mrs. I. M. G.*

Detroit, Mich.—About two months ago, I wrote you, asking that your assistance might be given in opening up the

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way for me to go to Detroit. I decided to step out on faith and I came here, securing a very good position the day after my arrival. Please accept my thanks, also an offering. —*M. L. W.*

Bishop Hill, Ill.—Just a few days after my sister wrote you for prayers to get my note secured, help came without any effort on my part. It seems so wonderful that it fills my heart with thankfulness to God for his goodness. —*Mrs. E. L.*

Carbondale, Ill.—I wrote you, asking your prayers for health for my husband and myself, and that he might get work. God has certainly answered those prayers, for he has had plenty of work, and his health has improved wonderfully. I praise God every day for his goodness to me. My cough is better, and I am getting over my fear of consumption, and the rheumatism in my arm is gone. I can use my arm to do all the work I need to do, and during the past Spring I could not even raise it up. May God bless you in your good work.—*Mrs. M. T.*

Dayton, Ohio.—It has been less than three weeks since we first wrote for your prayers and our whole affairs have changed. We are beginning to see our way out. Our business prospects are 100 per cent better than when we asked your prayers. We thank you.—*Mr. and Mrs. R. E. A.*

Chicago, Ill.—When I first wrote to you, I was out of work and seemed unable to get anything to do. A few days after, I secured a position with a company at a very small salary, but I was very thankful. I was not here three weeks when my salary was raised to $15.00 per week without my asking for it.—*M. E. S.*

Pocatella, Idaho—I wish to express our heartfelt thanks to God and to you for the good that has come to us. Just a few days after I wrote you, my husband got work which we hope will be permanent. Things look brighter for us in every way.—*Mrs. J. M. J.*

Green Bay, Wis.—My husband had been trying to get a salesman's position to travel for a large concern in our state; that was about a month ago, but he could not take the offer as they required so much money as security. Yesterday one of their men came and offered it so reasonable, that he has signed to work for them. I am so happy I could sing all day for joy, and I feel sure God will make things right.—*Mrs. C. H. J.*

San Francisco, Cal—I asked your prayers in solving a financial problem. It seemed at the time of my writing that

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it was absolutely necessary that I have quite a sum of money within the week. I held steadily to the thought that my affairs were arranged in Divine Order, and that in his way the Lord would provide and so it was proven, for affairs adjusted themselves beautifully and I did not need the money for the purpose I expected. I consider my present position one of God's kindnesses to me also. I have had it nearly three months, it being something entirely different from anything I ever did before. I have about fifteen girls and three boys under my management, and where other managers have always experienced considerable friction, harmony has reigned since I have been here. I have tried and have loved them all. Taking it altogether I could not have created a position to suit me better.—*E. C. W.*

Racine, Wis.—Your prayers for my husband's prosperity have been answered. We had almost given up, but all at once the blessings came, and I am constantly holding prosperity thoughts for him. He has the best position he has ever had, and I wish to say that I am daily being blessed. We thank God and Unity for the interest you have taken in us, and as for myself I am constantly feeling better and stronger. Stomach trouble is disappearing, and I sleep better. I know that the harmonizing and healing power of the Holy Spirit is established in me.—*Mrs. A. E. D.*

Staunton, Va.—Soon after receiving the Prosperity Bank which you sent me in September, I had a wonderful demonstration. I was much worried over financial matters. My school was delayed in opening, and I did not know how I could manage through October. In the midst of my worries I received a letter from my brother, in which he sent me a check for fifty dollars, although I had told him nothing of my situation. I acknowledge the blessings of God in this matter.—*Miss C. H.*

Stevensville, Mont.—I am sending a free-will offering. I earned most of it by holding the thought, "I am about my Father's business." I wanted this amount to send to you, and work was offered that paid it. I told the person about Unity, when she insisted on giving me more than I asked. I am so happy. God be with you all.—*L. C. L.*

Little Rock, Ark.—Just two days after I wrote you asking prayers for prosperity, I had a telephone call from a real estate man, saying my house, which had been vacant several months, had been rented.—*E. A. D.*

Los Angeles, Cal.—I feel that the Lord is blessing us more and more each day and realize that God is the Source

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of all supply. I have been able to pay part of my indebtedness and am so thankful.—*Mrs. F. M.*

Detroit, Mich.—I asked your prayers as I had to move, and places for rent are almost impossible to find in this city. Everybody said, "Well, you won't find any," but I want to tell you the answer to our prayers came and I found a flat which is much nicer than the one we left, and found it on the very day that our rent was due. I am very thankful.—*A. H.*

Austin, Texas—I was so deep in debt that I hardly knew what to do. But things have changed for me since reading UNITY. I was behind with my taxes. They were not paid until the last day that the suit came up. Another thing, my husband and I have been separated for seven years, and I had a letter from him recently stating that he would be home soon.—*Mrs. C. P. H.*

Los Angeles, Cal.—I am very thankful to report my financial affairs much improved, and you may discontinue your ministry for me. You are certainly doing a wonderful work.—*C. C. W.*

Brooklyn, N. Y.—We are so very thankful for all the good things that are coming our way. My little mother has always longed for a home of her own and in the most unexpected way, it has been given us. Best of all she is so happy, that she is quite free from the rheumatism. Praise God.—*J. L. C.*

Portland, Ore.—We are gradually gaining ground spiritually and financially. Each month sees us just a little more out of debt. None of your prayers in our behalf have been in vain. Our daily lives and conduct have become more Christ-like within the past year. We sincerely love the Unity Society and its uplifting work. I have subscribed to UNITY magazine for many friends and relatives, and I am pleased to say it was a God-send to each of them, and they are gladly taking up the work. Wishing you much spiritual success, I am yours in His service.—*C. W. S.*

FREEDOM

Long Beach, Cal.—I used to be so full of fear and worry, that I was nearly ill. That has left me and I am trusting in him to straighten out the worldly affairs. The change in my mental state has been such a great blessing to me and I am so thankful to God.—*Mrs. J. J. M.*

Superior, Wyo.—My husband stopped drinking immediately after you began praying for him. He is very

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good and kind now, and incidently, he is making more money. My bad temper is just melting away, and best of all I am beginning to know and understand God. It's the greatest thing that ever happened to me and I am going to keep on until I can become a member of your Correspondence School. We thank you heartily for showing us the way to true life.—*F. M.*

Galveston, Texas—One of my nephews was accused of taking some little rubber taps belonging to shoe heels. We were advised that the boy was all right and there was no need to be concerned, but when he came before the judge he seemed uncared for, and was sentenced to two years in a reformatory school. I knew nothing of the whole thing, but his sisters came for me to see what I could do, and as I went to see the judge, I asked Divine help, and prayed that the prison doors be opened, and the boy be set free. This was done, and I have been rejoicing and thanking God and you for all this good.—*V. S.*

Montour, Iowa—I am happy to tell you that your prayers for my husband's tobacco habit have been successful. I think it quite wonderful, as he has used more tobacco than any one I ever knew, ever since he was a child. He has been using very little for two months, and has used none for a week past. He says he has no appetite for it now.—*Mrs. J. M. W.*

San Jose, Cal.—Recently, we had a very severe wind storm and were much frightened, especially my daughters. I told them to hold the thought, "I fear not, for God is with me." They did so and became quiet, and dropped to sleep. I am so thankful to the Lord for his care and protection. I fully realize he answered my prayers.—*L. D.*

Chicago, Ill.—Your helpful letter was received and my heart goes out in deep gratitude for your loving ministrations. How wonderful are the ways of God. When I opened your letter and read the inclosed affirmation, "The Consciousness of the all-enfolding love of God casts out every thought of fear," I was thrilled with delight, for they are the words that came to me after I had mailed you my request for prayers to overcome the fears that robbed me of my peace and confidence in God's healing Word. Now I know you spoke and they reached me long before your letter did and accomplished that whereunto they were sent.—*Mrs. N.*

San Antonio, Texas—A year ago this month I asked your prayers for my brother, who was out of work, brought on by drink. After receiving your instructions, I continually

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held the thoughts you sent me for him. About a month later he quit drinking and running around with bad company, and from that time has lived the right life. He told his wife he did not understand why it was so easy to give it all up and that he has no desire for intoxicants. Always before when he had tried to break off, he had such a craving for it, he could not leave it alone. He was made very happy last Monday, when he got a job braking on the road, after being off eight years. It is just what he has been wanting for so long. Two years ago I wrote you because I seemed to be a nervous wreck. I am entirely cured of that. I have thrown off all fear. I know what true happiness is. "Ye shall know the Truth and the Truth shall make you free." —*A. R.*

Medford Hillside, Mass.—The windows of heaven are surely opened, and the blessings of God are pouring upon us. I thank you for your heavenly ministrations. When I mailed my last letter to you I was indeed sorrowful. My dear one was in a drunken sleep. All my affairs seemed hopeless. Hardly had my letter been mailed when Mr. H. said, "I am better, I do not need any more of that medicine. I am not going to drink any more." The following day he received a letter from an old friend suggesting a new line of work. Nor is this all—Mr. H. said to me, "You must have a home now, you have longed for it." He has found a new house, stucco, finest workmanship, and one glorious mass of light. First came complete disintegration—we surely were in small pieces—now we are being transformed into His image. Mr. M. does not believe in this as yet, and he constantly says, "I do not know why I am doing this." It is the Holy Spirit. I praise God every moment of my life. Your ministrations have brought me spiritual realization. God grant that I may be able to help some one else as much as you have helped me.—*M. F. H.*

Portland, Ore.—I thank you for the prayers you have given me. I have experienced a calmness and assurance such as I had scarcely dreamed of. The hopelessness that sweeps me away into a whirlpool of anger and despair, bordering on insanity (the doctors call it that) seems to have lifted, and I am free from it for days at a time. My face and scalp are surely clearing up, also.—*Mrs. J. D. S.*

Hazleton, Pa.—The man for whom I was praying, for overcoming the liquor habit, is entirely free. I thank God for this, and I thank you for the help you gave me in this particular case.—*Mrs. W. T. McG.*

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CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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A GREETING TO THE "SEVENTYS"

The Headquarters of the Society of Silent Seventy wishes to extend a hearty New Year Greeting to all its members. We thank you for your co-operation during the past year as evidenced by the many enthusiastic reports received from those who have been benefited by the literature sent out from this department, and uplifted by their own good work.

Renew with us your efforts, and let us see if the year of 1917 cannot be made a year apart from all others by the fact that we then became the radiating centers for greater Spiritual Power. Humanity stands in need of this spiritual impetus, and it is only those who glimpse the Light who can carry the message of its Eternal Existence.

The Silent Seventy is such a messenger, and has within it the possibility of a great destiny, which will come to the organization as a whole in proportion to the Spiritual Realization of its individual members.

We invite all readers of UNITY to communicate with this department. We will then send them our bulletins telling of the character and purpose of this organization, and they may judge for themselves of its merits.

There is no time in Spirit, and the Eternal Now is always new—but we take this occasion to wish you all a Happy and Prosperous New Year.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the February UNITY:

CLASS THOUGHT

February 20, to March 20, 1917

Held daily at 9 p. m.

I am Now Healed by the Vitalizing Power of the Spirit.

Our readers will be interested to know that the new cloth editions of "Christian Healing," "Lessons in Truth" and "Miscellaneous Writings" have been bound exactly alike. Each is covered in a rich, dark blue cloth, and when all three are together, being the same size and color, they form a handsome Unity library. All of our future cloth bound books will appear in this uniformity of binding.

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MISCELLANEOUS WRITINGS

A New Book, by H. EMILIE CADY, *author of "Lessons In Truth," Etc.*

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Most of the essays contained in "Miscellaneous Writings" have gone through many editions, indicating an unusual demand made by the public. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. This, H. Emilie Cady's works have done, for countless numbers today are rejoicing for having heeded the message from the pen of this inspired woman. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

Eleven articles of spiritual interest have been selected for this volume of "Miscellaneous Writings;" a number of them have never appeared in booklet form, The contents follows:

If Thou Knewest; The Spoken Word; Unadulterated Truth; In His Name; Oneness with God; God's Hand; Trusting and Resting; Neither Do I Condemn Thee; Loose Him and Let Him Go; All Sufficiency in All Things; Finding the Christ in Ourselves.

Printed in large attractive type on very good book paper. In paper binding this book sells for 50 cents; cloth binding, $1.00.

Would you care to have us send you six assorted recent issues of UNITY Magazine? The only charge made for the valuable reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice.

If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

The complete index for UNITY Magazine for July, August, September, October, November and December, 1916, is now ready for delivery. It will be sent to any address on receipt of five cents for postage.

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HELPED BY THE CORRESPONDENCE SCHOOL

Galt, Ontario, Canada—I have great reason to thank God for leading me to take up this beautiful study. Have needed such lessons to stir me from self-complacency and inspire within the Power, Love, Wisdom and Substance waiting to be acknowledged and given expression. The consciousness that God is all and in all, is growing constantly, and what joy, peace, freedom and happiness it brings. The darkness flees away and is no more. The living Christ is the real living presence, the only reality. The Truth is making me free. I give thanks for the blessing of your service, for it becomes an endless chain of good. I am very thankful to have such a lesson as the one on Prosperity. The Spirit of Truth has quickened my consciousness of everywhere present Substance.—*M. A.*

Pleasant Hill, Mo.—Inclosed herewith you will find the answers to the test questions for the Second Lesson. This lesson was of much importance to me as I am being healed through this new understanding. A wonderful change is taking place in me, so wonderful that I can hardly realize that it is so. My doubts are vanishing and my statements are being manifest in the outer realm.—*A. B.*

Seattle, Wash.—The first lesson in your Correspondence Course reached me a few days ago and I wish to thank you for it. At the same time I wish to tell you that I have never studied or meditated upon any line of thought that has been such an absolute joy and satisfaction to me. The study of this lesson has revealed to me such an understanding and light regarding the kingdom within.—*M. J.*

Los Angeles, Cal.—When I first received the lesson on Prosperity, it was "Greek" to me, but now it is the Truth clearly, and I am claiming God as Substance and am wondering that we do not just naturally understand it, as it is so plain.—*M. L. W.*

Malden, Mass.—I have thoroughly enjoyed the study of Lesson Five, and feel so happy in the work of overcoming, which I am trying to do. Please accept the love-offering and may it increase a hundred fold.—*Mrs. E. D. T.*

New York City—I want to thank you for the painstaking comments you gave my first answers. Having been a high school teacher, I realize the time and effort required for the proper grading of papers. Your just comments show such keen insight in calling attention to delicate discriminations of meaning. I know that Prayer and Understanding have aided in my recent spiritual growth.—*G. R.*

HELPED BY UNITY LITERATURE

Meadville, Pa.—Words are really inadequate to express to you the benefits that I have received since coming into the better understanding and knowledge of the Truth. I have been greatly benefited

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by your help, and new ways are constantly opening up to me which I never saw before, and for which I continually praise and thank God. My business has grown, and I am more than encouraged because a new light has opened itself to me. "Lessons in Truth," and your "Christian Healing," are so dear to me that I just revel in the truths contained therein. I cannot thank you sufficiently for the spirit of love and hope that you have inspired me with, and I thank God with all my heart for the Unity Society, and the truths so beautifully brought to me through the same.—*J. B.*

Mansfield, Ohio—I can never thank you enough, and to pay you for all your wonderful works and all I have learned through your teachings, would be impossible.—*A. M. C.*

St. Louis, Mo.—I want to tell you how thankful I am to my friend Mrs. L., of Oklahoma City who subscribed for UNITY magazine for me. I am delighted with its principles and teachings; yes, stronger than that expression, I am in love with every word it teaches. My! what good sense, and so plainly explained. I cannot see how anyone can fail to catch its true meaning. I have been reading Christian Science for a year, attended several lectures and think it is a great and wonderfully interesting study. It was the first plain and true understanding of the Bible I ever had. Like most people I could never get interested in the Bible's seemingly "complicated sayings," but now I love to read, and I really and truly am zealous for the further study of these books which fill me with pleasure. I can scarcely put them down. I must admit that the teachings of "Christian Science" brought my first inspiration, but now I am much more interested in Unity. Every thought and explanation is beautiful, and I want more of your books to instruct me.—*Mrs. C. F. H.*

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Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 46 KANSAS CITY, MO., FEBRUARY, 1917 No. 2

THE MARRIAGE FEAST

LILY STACK

THERE is probably no one subject that occupies so much of human attention as does the question of sex. It is as well frankly to admit the fact since it confronts us on all sides and has sooner or later to be dealt with. Without exaggeration one may say that there is no subject which is so little understood in its true significance, and which, being misunderstood, is so productive of hideous results in calamity and suffering. It is then clear that there is no problem that is more vital to man to understand. And for the solution and understanding of this great problem we need not so much intellectual power as spiritual discernment.

Man is the Cosmos in little. As man is the epitome of the universe, so is the visible universe an objectification of man. Man is in his nature dual, like unto God his creator, in whose image and likeness he was made: " . . . Let us make man in *our* image and likeness . . . male and female created He them."—Gen. 4:26, 27. Everywhere in the objective world about us we see the expression of this same duality: day and night; good and bad; active and passive; hot and cold; darkness and light; positive and negative; male and female; attraction and repulsion; etc. Yet in each pair of opposites neither is complete without the other half. We scarcely can become aware of one without the other, so closely are they related. This fact has a metaphysical value of deep significance.

In the biblical story of creation told in the first chapter of Genesis, ideal man is created complete in himself, male

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and female. This is man before the fall, the *ideal man created by God*, made in his own image and after his likeness, exercising his God-like duality of nature and power in one individuality, having dominion over all things.

It is generally agreed among students of truth that the Scriptures represent the history of the creation and development of man, told under the guise of the story of a particular tribe of people. Many writers have contributed to this story. Brilliant and varied have been the imagery and symbolism with which the narrative has been treated, but the theme has remained always the same.

The Book of Genesis gives us two distinct accounts of the creation; the one synthetic and complete; the other detailed and not yet complete. The human race has still to work through the full course of its evolution and so write the concluding chapters. The first chapter of Genesis is the full story of the creation of man in the realm of Truth, in the ideal state; man as he ever was, is, and ever shall be, in the mind of God. Beginning with chapter two, there is the account of another creation, more properly speaking, an account of a *development*, an evolution. This is concerned entirely with the world of appearances, the world of facts. This is the story of *man's* creation. From the second chapter of Genesis onward the whole of the Old Testament is the story of man's struggles and mistakes in the use of his creative powers.

Let us, at least for our present purpose, consider the Bible as the history of the evolution of man. The New Testament marks that most important point in man's long struggle upward, when he has come to a conscious realization of his own God nature. He recognizes God as his Father and therefore of necessity sees the inherent divinity of his own nature and being. He identifies himself with his divine source, he knows himself as the Son of God, and exercises the powers inherent in him because of that sonship. This is the period of the Christ-consciousness. The narrative of Jesus Christ we may take either as the record of the life and teaching of a great Master, or as the account

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of the growth of the individual soul at a crucial point of its development. The purpose of all evolution is the attainment of this consciousness. Either interpretation has an equal value for us, for it is the indication of what lies before each individual soul to accomplish.

The present day mysticism is revolutionizing the religious ideas of the world. This new mysticism has certain remarkable points which differentiate it from other religious teachings. Of these it is sufficient to name two or three: that it deals with *body*, *soul* and *spirit*, and recognizes each as indispensable in the growth of the individual; that it teaches that each is male and female in himself; that it is based upon scientific psychology and physiology as well as spiritual illumination.

Divine Spirit, involved in matter, begins its long journey through involution and evolution. In the beginning, as in the ultimate, there is no sex. Ideal or perfect man is complete in one individuality, in his male-female dual nature, as he is in the image and likeness of God. But man seeks experience. The impulse of Life, tabernacled in flesh, was toward movement. But this movement was necessarily restricted by the limitations of its flesh vehicle. Spirit, immersed in matter, had not yet raised its flesh vehicle to its own consciousness, and so was drawn downward in the process of that experience.

It is significant that it is during a period of *sleep*, of unconsciousness and spiritual inactivity, of ignorance of himself that man evolves the sense of sex. In the torpor, the spiritual blindness of a deep sleep, the sense of separateness, of halfness, the belief in sex comes upon man. (Gen. 2:21, 22.) He accepts a belief in separateness, in duality, and of necessity, objectively functions that which he believes. An elementary knowledge of the working of mental laws makes this clear. It is well to note that this is not recounted in the story of the creation in the Ideal realm or mind of God. The creations of God are from everlasting to everlasting. The manifestation of sex is evolved in man's cre-

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ation, the world of facts or appearances, all of which must pass away.

There is a suggestion of much interest in the fact, not generally noticed, that while the biblical account tells us that the Lord God cast a deep sleep upon Adam, there is nowhere any suggestion that man has ever awakened from that sleep! Truly, when we view the conditions which the so-called Christian civilization of Europe presents today, we realize that an awakening must soon come!

It is only after a deeper sense of separateness and duality has come upon man, and he recognizes *two* powers, not God alone, but good *and* evil, that there is the record of what we have come to know as the "fall." Until the "fall" there is no account of sex-generation. But with the belief in good and evil, the "man and his wife were ashamed." They made themselves aprons of fig leaves. The instinctive sense of shame about sex remains with us today, not because there is anything inherently wrong in sex, but because we intuitively feel that there is something wrong in our relation to it. The question confronts us today, "What is it that is wrong and how are we to remedy it?"

If we take the Bible story of the fall as it is generally symbolically interpreted, Eve is the soul, who yielding to insidious persuasions, involves with her in the downfall, man, the body (Adam, *red clay*). Or, in a slightly varied symbolism, the woman-half of each individual, as of the race, is the intuitive faculty, which partly perceiving a great truth and eager for further enlightenment, leads astray man, the reasoning faculty, to their mutual undoing. It is scarcely necessary to say that Adam and Eve are not to be regarded as separate individuals, but as the two phases of the dual self which exist in each of us.

All men do not personify reason nor do all women embody intuition. There are exceptional cases which typify the exact opposite, and there are instances of a happy blending of the two faculties in the one individual. But broadly speaking, these two characteristics may be taken as

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fairly representing man and woman. It must then be clearly understood that by woman, is not meant necessarily a female body, but the factor in human consciousness which woman typifies; the soul, the intuition, the love-nature: and by the term man is meant the other half needed to make the perfect individual; the reasoning faculty, the sense-nature, wisdom. Both of these halves are in each of us, whatever may be the external body form.

In the curse pronounced upon the race (Gen. 3:16), the woman became subject to the man, the soul to the body or sense-consciousness. This curse was to last until such time as the seed of the woman should bruise the head of the serpent. It seems hardly necessary to call attention to this bondage of the higher consciousness to the lower, of the soul to materiality. The history of the nations is but one long record of it. And worst of all, this has been in the past a willing bondage; following the biblical words, "Thy desire shall be to thy husband and he shall rule over thee." It has been unfortunate that the interpreters of orthodox Christianity have not seen that these words just quoted were a part of the curse. Instead they have taken them as meaning the (so-called) will of God, and so with their literal interpretation they have taught and enforced this subjection upon half the human race.

Perhaps it will sound startling to those to whom the association of ideas is new, to say that the present day woman movement of which we hear so much on all sides, had its origin in the Fall of Adam, and that it is subconsciously a groping toward a re-instatement of man to his former high estate. What is called the subjection of woman is but the outward correspondence of that inward condition which woman typifies in the race. The struggle of woman for political equality with man is not so much the claim of one section of humanity for rightful recognition, as it is the evidence of the cry of the soul of the race—the soul struggling to escape from the bondage to matter, to be free to express itself, to bring forth that which it is capable of bringing forth, the divine or perfected humanity.

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I began with the statement that there is no subject which occupies so much attention as does the matter of sex. And by this I mean only the outward manifestation of sex; its essence, its inner meaning is scarcely glimpsed even by the deepest students.

The subject matter of by far the greater part of our literary output; novels, poetry, drama, songs, is sex, sentimentalized under the name of love, or treated under its more obvious and grosser forms. Whether they be of the more delicately sensuous movement of the ball-room or the cruder form of the variety theater, most of our dances are but an expression of sex. The foundation of our changing fashion in dress is sex—the vague allusion to sex, the provocative suggestion of sex by its artistic concealment, the ever present idea of sex—these are the very stock-in-trade of the dressmakers' art. Picture shows, plays, the turns of the music hall or vaudeville theater, nine-tenths of these are based upon the appeal to and the stimulation of sex.

This is not said in condemnation, for it represents but the blind impulse of the human animal seeking some sort of gratification. Deep down underneath it all is the yearning of the human soul toward its rightful expression, toward happiness, fulfillment. Man has been following the blind instinct of the physical animal stage of the race development. But he has reached and passed the nadir point in the immersion in matter. The vast majority of the race have passed from the purely physical to the psycho-physical period of evolution. A few today are seeking to attain beyond the psychical to the spiritual order of consciousness. The impulse from within drives man to seek satisfaction, but he has been seeking it externally. The great urge, the latent divine within him is ever driving him on toward more perfect realization, to reach something he has not yet attained. He feels his incompleteness. The remaining instinct of his human-animal evolution sends him forth to look for satisfaction, for completeness in a mate, in union with another form externally. But man does not thus find the other half which is to make him complete. He is seeking without

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that which must first be found within. How little he realizes what he was looking for, how little happiness results therefrom, our present social conditions bear evidence. Even in what is known as a happy marriage, there is always something unattained, an unsatisfied longing for something, we scarcely understand what. In the nature of things this must be until man comes to a realization of his true self. This is that all-absorbing quest toward which so many are turning. In its attainment lies the salvation of the race, the solution of all human problems.

Among the paradoxical characteristics of the amazing age in which we live, are two, viz.: its seeming immersion in materiality, and at the same time the appearance of a wonderful spiritual movement. This movement has shown itself almost simultaneously in many parts of the world. It has many forms and expressions and ramifications. These may be fairly grouped under the name of the New Mysticism or the New Christianity. There is hope and rejoicing for us in this new movement for in it we can see the indications of the awakening from the long "sleep" cast upon Adam.

As the woman element was the prime mover in the fall or degeneration, so now the woman element must be the prime agent in the regeneration. As the woman led man downward, so now she must lead him upward. The chief responsibility rests upon her. Following this fact it is interesting to note objectively how women predominate among the leaders and teachers of the new movement.

Woman, the mother, has been the great receptive element in the race. Hitherto she has been receptive to the things of sense. Now the soul is beginning to be receptive to the Spirit. All that wonderful faculty of intuition must be turned inward to the illumination of the Spirit, instead of outward to the world of matter.

The New Testament, the last written record of the evolution of the race, has this unmistakable truth to tell us. The Virgin Mary, the soul of humanity, is ready to manifest its divinity, to bring forth the Christ. But this divinity, this Christ within each of us is not born of the senses, it has no

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earth father. It is born of the soul turning to the Spirit.

Again it is the woman, even the repentant and purified Magdalene, who is the first to recognize the risen Christ and who goes to tell the glad news to the others!

When the Christ child was missing, it was only when his *father and mother sought him together in the temple* that they found him. We know of course that the temple is the body.

In the reintegration into one of the male and female, of the two divided halves of humanity, will come the perfected race. This is the Marriage Feast to which we are bidden. It must take place without in the world's theater of action, and within each soul. The external world is but the visible record of the internal state.

The Marriage Feast is that union of love and wisdom out of whose fusion shall come the divine humanity. The great Teacher spoke of this also as the Kingdom of Heaven. This he told us was *within*. Never did he refer to it as a place far away in the skies or as an after death condition. It is a condition, a consciousness to be realized by us as soon as we are awakened to it. This Feast, this Heaven, is "at hand." It will come, he taught, when "the without shall be as the within . . . the male with the female neither male nor female!"

To work with God in Unity,
This alone is harmony.
To feel the peace of God steal o'er
The frightened senses, which before
Had racked us. Just to know
That only good will God bestow!

—*The Choir.*

The Spirit really lives. It is here. It knows our needs. It can conquer all things. Only seek it. Only dedicate your souls to its spontaneous revelation. We must live a simple life if we would be thus quickened.—*Horatio W. Dresser.*

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THE SPIRIT OF TRUTH

H. D. JENKINS

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—I Cor. 2:12.



THE PEOPLE of this age are witnessing many signs that indicate the trend of human thought toward primitive Christianity. Most noticeable among them is the interpretation and use of many Scriptural sayings that the religious world and its many learned theologians have overlooked in the past. In Hebrews 13:8 the apostle declares that "Jesus Christ is the same yesterday, today and forever." In this statement the Truth seeker finds the basis of complete salvation from sin, disease and death. As the mission of Christ was to "destroy the works of the devil," which means all evil, both in cause and effect, there can be but one logical conclusion to the apostle's statement; i. e., that the healing of suffering humanity will continue until all suffering, and the sin that causes it, will be destroyed in accord with the Master's words: "According to your faith be it unto you."

For ages many people have "sat in darkness" because of nonuse, and misuse of many statements in the Bible that are rich in promises. Speculative theology, unproved theories, man-made creeds, and false beliefs have never led people to the true Light, but when we cast these aside and seek the Spirit of Truth, which Jesus promised to give us, we will see the "Great Light" mentioned by the prophets. This Spirit of Truth is one of the revelations of this age. To follow it is to learn that it always existed. Jesus explains in John 14: 16, 17 why this Spirit has seemingly remained dormant so long. "The world [he says] cannot receive it because it seeth him not, neither knoweth him." This statement is followed by another which is an inspiration to all his true followers: "But ye know him, for he dwelleth with you and shall be in you." When the Truth seeker recognizes this wonderful wisdom and power within himself,

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he will gladly "lay aside every weight," and every impediment to spiritual growth, and learn to overcome all evil with good, in proportion as he obeys the Spirit of Truth.

Jesus never advised any of his followers to depend exclusively on any written work in working out their salvation. While he recognized the historical and prophetical value of the Scriptures, he said: "I am the Way, the Truth and the Life." If the Bible was intended (as many people claim), to be our "sufficient guide to Eternal Life," he would never have been crucified by Bible students. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to *me* that *ye might have life*," said Jesus to those who "sought to slay him," because he healed a man on the Sabbath day. The desire to kill will never be eliminated from human consciousness until man is led by the Spirit of Truth. The Bible has been read and studied by millions of people ever since it was first published, yet it has failed to prevent Christian people from slaughtering each other in unholy wars of conquest. The Scriptures must be spiritually discerned, or they are not understood at all. This is the reason why we should look to the risen Christ—the Spirit of Truth that guides us into all Truth—instead of college-ordained teachers, to interpret the Scriptures for us. Little can be gained in studying the Bible as we study history or mathematics. The religious world has wasted hundreds of years in trying to receive through the intellect that which comes only through divine inspiration. Thousands of men are ordained (by man) as preachers of the Christ gospel whose only qualifications are a college education and an intellectual perception of the Bible. The Christ gospel is God's message to man, and is understood only when spiritually discerned. The Spirit of Truth proves its presence in all who acknowledge it. It does not ask us to believe in anything that is not self-proving. Jesus cited his wonderful works of healing as proof that he was "he that was to come." He also said, "If I do not the works of my Father, believe me not." These same works are proofs of his presence in

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our midst today, except in places like his native village where, as Matthew tells us, "He did not many mighty works because of their unbelief." In Mark 6:6, it is stated that "he marvelled because of their unbelief." There has never yet been formulated a doctrine or creed that has overcome the taint of unbelief in humanity. Unbelief has stricken the Christ healing out of the ministry of the church. Its source is easily traced to the error of studying the Scriptures without looking to the Spirit of Truth to interpret them. This error is easy to correct when we realize that the same inspiration is as freely given to readers of the Bible as it was to those who wrote it. The same Spirit that said to John, "Write, for these words are true and faithful," will explain all the inspired writings in accord with Jesus' promise, that all hidden things shall be revealed.

One of the most beautiful manifestations of the Spirit of Truth is in the teachings and writings of those who rely wholly on its ministry. Their thoughts and interpretations are wonderfully alike, ofttimes even in word and phrase. Like those who gathered at Jerusalem to receive this same Spirit more than nineteen hundred years ago, the true followers of Truth are of one mind, and have one purpose; the teaching of the Word (Truth) with signs following. From all parts of the world we hear beautiful testimonies of the works of the risen Lord. "The acceptable year of the Lord" is proclaimed by thousands who have been lifted up from lives of sin and suffering. The true Christ gospel is come again healing the sick, comforting the sorrowing, and making plain "the way of the Lord." Psalms of praise and thanksgiving are being offered, are being written, spoken, and sung by thousands who have accepted and followed the ministry of the Spirit of Truth. "We have found him," sings the happy Truth seekers in all parts of the world. The Christ *is* come to all who are ready to accept him in the only way he comes; not as an individual, human personality, but as the Spirit of God that is "poured out upon all flesh," mentioned by the prophet, and the "Comforter," or "Spirit of Truth" mentioned by Jesus himself in

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John 14:16-17, to dwell "with man," and "*within* man," thereby fulfilling both prophecy and promise.

A wonderful illumination comes to all who have cast away the old time-worn false belief that God and Christ are human, fleshly personalities. Jesus told his followers that "flesh and blood could not enter the kingdom of heaven." When he revealed himself to the Samaritan woman, he said, "God is Spirit." At another time he said, "I and the Father [Spirit] are one." His words, "I go to my Father," did not mean that his body was to go on a long journey through space to another world, but dissolved into universal Substance, thus his real self which was unified Spirit, soul and body, continued in and at one with the Father, who dwelt in him. He did not have to move one inch in order to "go to the Father," neither does the Truth seeker. Inability to discern between flesh and Spirit is the cause of much confusion among Bible students concerning the disappearing of the physical body of Christ in the act we call "The Ascension." The apostles who were present at the time were told that Christ would return "in like manner" as he went, which can be interpreted in no other way than as the Spirit of Truth to dwell in all flesh. Those who look for him to come as an individual, fleshly personality will continue to look in vain, but those who are looking for him as the promised Comforter or Spirit of Truth can bear witness that his promise is fulfilled, and its fulfilling is continuous. The Pentecostal Day, with its revelations, is an endless one. The Holy Spirit is ever manifest in proportion as mankind is worthy to receive it. The spiritually illumined Christian rejoices in the consciousness of the presence of the risen Lord, the promised Comforter, or the Spirit of Truth within himself. How can one return who has never been absent? How can there be a "second coming" of one who is always with us? "Lo, I am with you alway" is the promise. The Christ is here. "He dwelleth in you," says the apostle. He comes to all who are ready to receive him.

"Closer is he than breathing,
And nearer than hands or feet."

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How long will suffering humanity continue to sit in darkness waiting for him, who is already here in the "glory of the Father," still doing the work he commenced nearly two thousand years ago! He proves his presence by the same works that attended his ministry when he was in a fleshly body. He is still destroying the enemies known as sin, sickness and death, and is reinstating man as the true "image and likeness" of the Father with the power and dominion which was ours from the beginning.

SHINE WHERE YOU ARE

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rush light,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle,
As well as the brilliant sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

—*John Hay.*

Life of my life, I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

And it shall be my endeavor to reveal thee in my actions, knowing it is thy power that gives me strength to act.—*Rabindranath Tagore.*

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THE RELATION OF FORGIVENESS TO MAN'S REDEMPTION

IDA M. MINGLE



ORGIVENESS is the keynote of all demonstration. Fully two-thirds of the ministry of Jesus was devoted to healing the sick, through forgiving their sins. He demonstrated the interdependence of these two phases of mental action in his ministrations to the man sick with the palsy, when he commanded him to take up his bed and walk, affirming that the "Son of man hath authority on earth to forgive sins." The Son of Man is the manifest Christ Man Idea, and every one, who has risen in any degree into the realization of his spiritual inheritance, is demonstrating in that degree his ability to forgive sins in the earth. The earth is that realm of manifestation brought forth through a process of mortal thought. It involves both the natural body consciousness and environment. The earth with all its limitations is the effect of selfish thought—from thinking there is another self than God. Ignorance is the cause of all sinning, therefore to be able to practice the science of forgiveness one must be enlightened. Ignorance is not lack of knowledge to choose between right and wrong, but is a false concept of what is necessary to bring into expression, harmony. In other words, ignorance is a disregard and lack of understanding of Divine Mind as the creative principle, and man's relation to it. No matter how wise man is in intellectual knowledge, or in worldly affairs, if he has not the consciousness of Christ as a living, vitalizing essence of God within his being, he is grossly ignorant of the most important factor governing his living. Jesus thanked the Father that spiritual understanding was hidden from the "wise and prudent" and revealed only "unto babes"; revealed only to receptive minds of childlike faith, who receive it in love and apply it in unselfishness.

All sickness is the effect of sin, and thus forgiveness is

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an important factor in healing. Sickness is not a punishment, as some people have heretofore believed it to be, but is the result of man's misunderstanding of his real being. Sickness is neither to be resisted nor condemned. Students of Truth realize the inconsistency of asking a perfectly just and loving Father to heal a disease. Jesus taught that it is the Truth which sets free. Man must claim his inheritance of harmony through the consciousness of himself as a spiritual being, and through affirming and meditating upon that which he desires, he forgives the error manifesting, and ushers into conscious activity the good. This Truth is the inherent Light in every man and leads him out of all darkness when applied in understanding. To understand spiritual law is to have a knowledge of natural law. We do not need to experience evil to understand its activity in consciousness. Harmony (Heaven) and Inharmony (Hell) are states of mind. "A good man out of the good treasures of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."

To divide the word *forgive* into its component parts, and reverse the parts, we have *give for*. This is the true meaning of forgiveness. In forgiveness, we substitute or *give for* the sin, the opposite virtue. To forgive hate, we center our attention on love, not only when it touches our own lives, but when we see it manifesting in the world about us. Every overcomer is covenanted with his Lord to be continually forgiving sins in meeting every error with Truth. This is his way of being about his Father's business. In no other manner will the earth be transformed and harmony restored. When Peter suggested to Jesus that he forgive seven times, Jesus declared that one should forgive "seventy times seven," implying limitless forgiveness. "For if ye forgive men their trespasses, your heavenly Father will also forgive you." In the understanding of Truth, which is the conscious recognition of the Word as the formative power to create, we know that this implies a universal forgiveness.

We know that the ideas we see in the lives of others take root in our own consciousness and in compliance with

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the Divine edict, "bring forth after their kind." As long as we believe in the power of sin, see the effect of sin as a reality, the punishment of that sin, in some degree, will be vital in our own lives. As we give to ourselves and others, true righteous thoughts for all inharmonious ones, we are making ready the harvest of a great spiritual feast which is absolutely sure to follow the righteous seedtime. Thus forgiveness has a two-fold mission. It frees both the erring one and the loving one, for back of the application of practical forgiveness is a deep and radiating love, a love founded on principle; a love that desires to give for the joy of giving, and with no thought of reward or bounty, other than the Father's approval in the words, "This is my beloved Son in whom I am well pleased."

God works through man to carry out his plans, and the healing, loving thoughts continually going forth from the heart of man to his brethren is God's own message to his children. "The seed is the Word of God," and finds lodgment in every receptive heart, whether man be consciously aware of his Divine nature or not. But in order to bring forth the abundant harvest of spiritual fruits, the mind of man must be *consciously* laying hold of the productive seeds of Spirit, which are the harmonious, all-good thoughts. Man has the power to enslave or free himself and the whole human family, through his attitude of mind. Once having chosen to shape his mental action along definite lines of Truth, he is sustained by Omnipotence itself, as he goes through the discipline necessary to assure him of mastery.

It is a glorious privilege—this power to free ourselves and our fellow men from bondage, through the process of harmonious, Divine thinking.

Many sins vanish at the first few rays of Light, while others, more firmly rooted in consciousness, require patience and perseverance to overcome. The forgiving love of Christ is able to dissolve all inharmony if we will lave in its healing current.

Jesus expressly taught that it is the condition in the heart that determines one's character and bodily affairs.

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To be poised in the outer realm, while inwardly in turmoil, is fulfilling only the letter of the law. To condemn ourselves for inharmonious thought or act, is as detrimental as to condemn others. Forgive the erring thought, know the Truth about the matter that brought forth the error, and let it rest. The test will come, and then, in act, you will prove the lesson that you learned. The Spirit will inspire you with just the proper thought to offset the error, if you are ever desiring its guidance. The affirmations, "God is Love," "All is Good," "Our Father" or "Peace, be still," serve as inlets to greater realizations, when one is suddenly confronted with an opportunity to prove the supremacy of Truth. The sense of fear, in many of its aspects, may be overcome through listening to the comforting Christ presence, "It is I; be not afraid." If we practice looking immediately to the kingdom within, we are united with divine ideas, for Divine Love is ever ready to give us of its healing balm. However, we delude ourselves if we ever attempt to justify error through believing something outside of our own mentality can stand as cause. All cause is within. Nothing external can effect man. It is what man *thinks* about the external realm of things that inspires or depresses him. Trueness to principle is the only way to complete redemption.

True forgiveness purifies and blesses all, and begins in the heart of the individual. This is at first a thought reformation. Realizing that God is the only Mind, and that this Mind is pure and holy, will do much in helping one eliminate impure thoughts. Impure thoughts are adulterated thoughts, those that come out of a mixed consciousness. Hold steadily to the Truth that the Mind of Christ is now having its perfect way in you, and you think only godly, harmonious thoughts. Persistenly filling the mind with thoughts of reality and Truth establishes one in a harmonious, constructive thought current, which is continual forgiveness, in that it is an ever flowing stream of loving the thoughts of God.

Opportunities to forgive others their trespasses are continually coming to every seeker of Truth,

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For we must share if we would keep
That blessing from above.
Ceasing to give, we cease to have;
Such is the law of Love.

In this way everyone becomes an instrument under the Divine Law through which the great restitution of the world is being effected. The only way to freedom is through the Truth. Reform methods which attack sin as undesirable, bring into greater activity the very thing it is fighting. "Resist not evil," said the calm Master of Truth. "Neither do I condemn thee; Go, and sin no more," proving that sin is forgiven as we cease to sin, and never through condemnation.

Life is a continual testing time, and many are the practical ways of applying forgiveness, the most common of which are occasions which invite sympathy. Humanity is overflowing with a force, which if directed, would redeem all the unfortunates of the world. People would be healed instantly of their infirmities, grow new eyes and limbs, if this great current called sympathy was directed *toward the Life in the person*, instead of toward his *seeming lack of Life*. Throw into activity a thought current that brings good into the life of the unfortunate, through giving for his seeming handicap, the Truth of his Being.

There is nothing so important in all living as sowing the seeds of Truth, spreading broadcast the forgiving love of Christ, for man is perfected through giving and loving. The world is eager to receive Truth given forth in such a manner that it can be applied in daily living. It wants to know these simple Truths: To forgive disease, think health; to forgive poverty, think abundance; to forgive death, think life; in every instance forgiving the limited, mortal thought by substituting the limitless, Christ thought.

A practical application of this principle is contained in the story of a mother, who, being left with several small children to provide for, set about to apply her knowledge of Truth. Cornmeal mush and milk was their principal food, but each child asked for that which he most desired; thus

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the mush and milk became in fancy every delicious viand. Within a short time desirable work came to the mother, and with it plenty to eat and abundance with which to pay for a little home. Emerson said, "Assume a virtue if you have it not." The whole universe is the result of Divine imagery, and imaging the good that we desire is one step toward its fulfillment.

Jesus took on the likeness of sinful flesh, and met and overcame, through forgiveness, every obstacle. He walked among the sorrowful and afflicted, forgiving and loving, because of his deep realization of God as Father, and the one Power and Presence. We are continuing in the way of Life with the same Christ as our guide, reaping where the man Jesus sowed. "Behold, I cast out demons and perform cures today and tomorrow, and the third day I am perfected," said this Prince of men. "Love is the fulfilling of the law," and in this "third day," we are perfecting the works of Jesus through loving service to humanity in bringing to their remembrance the Truths as taught and applied by this Master Mind.

Perfect freedom is the result of understanding. Forgiveness is the process through which we grow. As we wipe out of consciousness the false, through giving the true, we are throwing the balance of power in favor of the Absolute, thus becoming a magnet of Love to attract and disburse only the Good. The dominant thoughts in consciousness control our lives and affairs. Nothing happens by chance. Back of every manifestation lies the thoughts which went before. Every inharmonious bodily condition may be traced to an unforgiving state of mind, and can only be healed through forgiveness. Trueness to the principle, "God is Good and the only Power and Presence," will strike at the root of error, and heal us forever of all inharmony when realized in its fullness. It is a scientific fact that the moment we take no thought of evil, the moment we cease to give it power or presence by refusing to recognize it, that moment it disappears. But to cease thinking negative thoughts implies the necessity of thinking positive ones. This, then, is the real

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forgiveness, giving for ignorance the Truth, giving for darkness the Light, hence giving for death, Life. And in so doing we "Grieve not the Holy Spirit of God in whom ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing be put away from you, with all malice. And be ye kind, one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."

MY CREED

"I would be true,
For there are those who trust me.
I would be pure,
For there are those who care.
I would be strong,
For there is much to suffer.
I would be brave,
For there is much to dare.
I would be friend
Of all—the foe—the friendless.
I would be giving,
And forget the gift.
I would be humble,
For I know my weakness.
I would look up,
And love—and laugh—and lift."

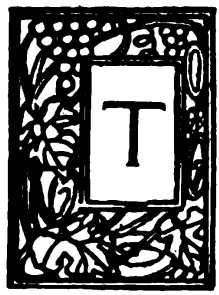
—*Exchange.*

'Tis certain that worship stands in some commanding relation to the health of man, and to his highest powers, so as to be, in some manner, the source of intellect. All the great ages have been ages of belief. I mean, when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest, and had fixed its thoughts on spiritual verities with as strict a grasp as that of the hands on the sword, or the pencil, or the trowel.—*Emerson.*

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HOW THE SOUL ASCENDS OUT OF MORTAL LIMITATIONS

CHARLES FILLMORE



HE DEATH and resurrection of Jesus is located in the spring of the year. The reason for this is found in the relation which it bears to the coming forth of Nature from its inertia and coldness. Easter is a movable festival because it was borrowed from the pagans by the early Christians. Long before Christianity, men worshiped the coming forth of the Sun-God. In its outer meaning it was the return of the sun to the zenith, but the spiritually minded discerned a passing away of ignorance and limitation in man and nature and the springing forth of a higher life consciousness.

Jesus' crucifixion and resurrection represents the coming into the mind and body of the Christian Initiate, a new life and body consciousness. The body is part of the natural world and it makes its most radical transformations in the spring of the year. When through the power of his spiritual Will, Jesus raised his body vibration above the average, there were earthquakes. This indicates that the commotion in his organism affected the whole planet, and proved the sympathetic relation between every atom of substance. The seventeenth and eighteenth chapters of John—read in the light of the Spirit, reveal this travail of the soul in the death of the old carnal consciousness and resurrection of true ideas into a new body of harmony and health.

But the *I Am* must *demonstrate* that it is Spirit, omnipresent, omniscient, and omnipotent. The first step in this demonstration is to send forth the words of consummation, just as if it had taken place. Then these words spoken from the powerful standpoint of the *I Am* set up counter thought vibrations in the consciousness and there is unusual commotion. Because of this chemicalization which frequently takes place some people refrain from "high statements." But *high places* in spirituality cannot be attained by the faint-

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hearted. When you perceive the Truth, speak the words regardless of consequences. "Hew to the line, let the chips fall where they may."

After Jesus had made that most transcendently beautiful prayer of renunciation of self, as recorded in John 17, he had to meet the personal self and handle it in an orderly way, that the "Scripture might be fulfilled," or the prescribed order through which man passes from one plane of consciousness to another, be carried out. Character building is according to exact scientific laws, and every thought generates a current that goes to clothe in form some faculty of the mind. These faculties are God-given, and man is held responsible for the forms in which they appear. He cannot set them aside with the arbitrary word of their nothingness, but must deal with them in an intelligent manner.

After Jesus, the *I Am*, had made the renunciation of self, he had to deal with the various forms of self in the world and in his own consciousness. There is an impersonal thought current of selfishness in the race consciousness which we all touch when we think about the things of this world. We call it the cold selfishness of the world. In Scripture it is the brook Cedron, meaning "winter torrent," and the "garden" locates it in the world of universal thought. But this is a small matter compared with that great personal self in the subjective consciousness, Judas, who *knows the place*, and takes advantage of its darkness to capture the *I Am*. He comes with a "band" (combative thoughts) and "officers from the chief priests and Pharisees" (the ideas of priestly authority and religious guidance from the standpoint of the letter), "lanterns, torches and weapons" (light of the intellect, torch of reason, and force of circumstances).

But Jesus knows that these must be met, and he boldly stands forth and says, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, *I Am*." (The *he* is not in the original Greek and should be omitted, not only here but in nearly every place in Scripture where Jesus uses *I Am*.) "As soon then as he had said unto them *I Am*, they went backward and fell to the ground." Com-

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bative thoughts fall down when one proclaims the supremacy of the *I Am*.

Your faith (Peter) in the righteousness of your cause may lead you to combat the thoughts of the ruling religious powers, and in your impetuosity you resent their counsel (Malchies, counselor), and deny their capacity to receive truth ("cut off his right ear"), but good judgment and a broad comprehension of the divine overcoming, through which you are passing, causes you to adopt pacific means. "Put up thy sword into thy sheath."

"The cup which my Father hath given me" is the *consciousness* of eternal life. This must be attained through an utter crossing out or crucifixion of the personal self, both on its objective and subjective planes of volition; hence "they led him away," that other processes of the divine law might be carried out.

Every realm of thought in the consciousness has its ruling center or directive will, which has been established by the *I Am*. The religious, governmental and commercial systems in the outer world have their prototype in man; in fact, all of these have been brought forth from man's copying the thoughts of his mind, and they are sustained by the consent of the majority of thinkers. Should the preponderance of thought sustenance be withdrawn by those who sustain these systems they would change their character or disappear. But they have become institutions of tenacity and power and are not quickly overthrown. When the *I Am* has decided to change its range of thought from the personal to the impersonal plane of volition it has to meet these various ruling institutions in the prevailing thought realm, not only within its own consciousness but also in the world of which it is part.

Everyone who would know God as the one and only ruler of his life must deny all ecclesiastical authority of an institutional order. He must know God as the Formless Life and Intelligence welling up at the center of his consciousness. He must know that "God is Spirit," and that that Spirit is his only source of authority and guidance.

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From the standpoint of the institution this is blasphemy—"He maketh himself God"—and should be punished with death.

When called before this ecclesiastical tribunal the *I Am* may need all its powers of realization in order to retain its equilibrium. Its strongest faculties will quail with fear before this religious institution which claims to have within its keeping the life or death of the soul. Peter (Faith) denied Jesus at this critical trial and only John (Love) seems to have shown any effort in sustaining him in the ordeal.

But the *I Am* knows its place in Being and stands alone in defense of the freedom of the open Truth which it has proclaimed and which it continues to proclaim. "The Truth shall make you free." "Where the Spirit of the Lord is, there is liberty."

The most powerful realm of thought in man's consciousness is that pertaining to religion. This is because it relates to that which is nearest to the source of his being. Although it may not so appear at first glance, a close analysis of the whole range of human life will reveal that religious convictions instigate and shape nearly every act, for under the head of religion may be classed everything of a moral character.

Yet it is not the province of religion to carry out its own edicts—this is left to the executive department of the consciousness. Jesus condemned by conservative religious thought is turned over to carnal will (Pilate) to cross-out or crucify. The *I Am* cannot be crucified or killed, but the consciousness that will not accept or advance to its higher concepts forces it out of its range of volition and a separation takes place. But the carnal will, having no inherent religious convictions, is loth to act upon the suggestions of the priestly prompting. It would stand aloof from all religious questions with the oft-repeated assertion that civil law has nothing to do with religion. But strive as we may we cannot separate our acts from the promptings of spiritual thought, and we are forced eventually to carry out in act

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the thought which has been generated within, although we frequently see that it is based in injustice.

Here we see the carnal will (Pilate) questioning the *I Am*, Jesus, "*Art thou the King of the Jews?*" or, applying this to the individual, man, he would say to himself, "Is there a ruling will over my religious nature?" The mortal consciousness has no concept of the factors of that higher realm within, and believes that it is ruler of the whole man. It is jealous of any attempt to usurp its power, but when it is assured that the kingdom which the higher self would rule is "not of this world," it finds in him "no fault at all."

The cross represents the crystallization of two currents of thought—that state of consciousness termed "mortal mind." The perpendicular bar is the inner current of Divine life, and the horizontal bar the cross current of human limitations. This is the "carnal mind" of Paul also, and it burdens the body with its various erroneous beliefs. "He bearing his cross went forth." The center of action of this mortal mind is in the brain, and it is here that it has to be met in the final overcoming which the *I Am* undertakes. "A place called the place of a skull."

It is this mortal mind that dies on its own cross—not the *I Am*, nor the body. The two that are "crucified with him" are denial and affirmation, or the belief in good and evil, duality. "Jesus in the midst" represents the steady poise of the *I Am*. In another of the gospels these two are called thieves. Jesus tells one that he shall be with him in Paradise, which is Affirmation, but the other, Denial, dies cursing. This is to show that after the mortal has been thoroughly given up ("He gave up the ghost") there is no further necessity for denial—it is lost in its own nothingness or negation. So also with the belief in evil.

The will (Pilate) recognizes the *I Am* as a ruler of the spiritual consciousness (Jews). He would confine the power of the *I Am* to that realm, but he wrote the legend, "Jesus of Nazareth, the King of the Jews," in three languages, Hebrew, Greek and Latin. This means that the *word* of the *I Am* goes forth as a ruling suggestion in the

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realms of the Spiritual, the intellectual, and the animal; that the doing away with the mortal mind pulls down all walls of partition, and the whole man accepts the Word of Truth.

The primal object of clothing is for protection against the elements of nature—earth, air, fire, water. These in their various combinations make what we term heat and cold, and their varying states are fixed by the mortal mind. When the body is rid of its ruling mortal mind it has no further use for clothing, because it is no longer subject to the elements; then its garments are "made into four parts, to every soldier [combative powers of the elements] a part." When you deny and give up a mortal thought you return to the powers that rule that lower realm all the beliefs they claim. The "vesture" or under garment "without seam, woven from the top throughout," is the consciousness of unity, which is the inner conviction of all things, and without it even mortal error itself could not retain even a semblance of permanency. Hence, in the final relinquishment of the mortal thought realm you let go the belief that it has a diversity of causes or elements, and *one soldier* gets the inner vestment, which is an admission of the One Cause, the One Unbroken Life running through all manifestation.

The *I Am* in the final relinquishment of mortal thought, and the temporalities which it has woven into the consciousness, retains its various forms of love. Though it may not take them with it into the formless realm of heavenly bliss where it now abides, it provides for them all in its heart center. This is represented by Jesus leaving his mother in the hands of John.

When the *I Am* has given up all that goes to make the personal man, a mighty desire or "thirst" for life fills the body. This desire almost unconsciously goes back to the earthly source for satisfaction, and when the response is the sop of "vinegar," which is passed up to him, he realizes that the things of this world can no longer satisfy him, and mortal mind gives up the "ghost." It is this consciousness of mortality that cries out at this last breath of its existence, "My God, my God, why hast thou forsaken me?"

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The crucifixion, death, resurrection, and ascension of Jesus Christ convey in symbols to those who study the inner life of man transcendent lessons of experience on planes of consciousness of which the ordinary man has no concept. Hence to explain their meaning in detail is beyond words. It is like describing the circulation of the blood to one who has not known that he has blood. There is a physiology of the soul which is as definite as the physiology of the body and far more intricate. The spirit, soul and body have their planes of consciousness and centers of action, and are governed by laws that rule them and preserve their homogeneous relation. Every person, place, act, position and word in this great drama of Jesus masks the character and movement of these various factors of man's being.

Those who have studied thought and its capacity to build structures visible and invisible have some idea of the general character of the individual consciousness. We may say that there are three planes of consciousness open to each individual—the super-conscious or pure spiritual, which is the universal Christ; the sub-conscious, which is the stored-up thought emanations of the individual, the soul; and the conscious, or that realm which the *I* takes cognizance of at each moment.

In the regeneration, which is symbolically described in these experiences of Jesus, the carnal or false consciousness, which has been generated through ignorant thinking, is eliminated, and the *I* comes into clear understanding of its right relation to God. But the body, the instrument of the soul, has been so long dominated by the false consciousness that when it is taken away it lies for a time in a comatose condition, the "sleep" which is commonly called death, and which results in physical disintegration unless the *I Am* has mastered the foolishness and ignorance of carnality and cast it out of its temple before this sleep comes over it. (After letting go of some false belief, if it cost a struggle, you will have that sense of bodily lassitude and desire to sleep. It is good and the resurrection will follow.)

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

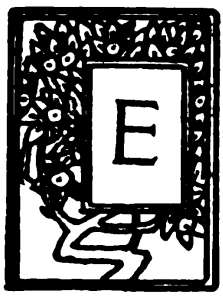
This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

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SPIRITUAL GROWTH



VERY growing student of Truth is setting into activity new and potent forces which are, through a process of mental action, being established in the body. When one becomes conscious of this new wine of life energizing the body, it should be acknowledged, blessed and praised, that it may increase and vitalize the whole consciousness. As a rule, at the advent of Truth in the conscious mind, the body first responds to the new forces, and the peace and harmony of a new life opens up. So beautiful does the overcomer's world become, that he feels he has made wonderful strides in an amazingly short time, and prepares to rest forever in this Edenic state. But this is not the way of three-fold growth.

After Jesus had received baptism at the hands of John, symbolical of a cleansing, purifying change in consciousness and had been acknowledged by the Father as a beloved Son, even when he was "full of the Holy Spirit," he was led into the wilderness and there was "tempted of the devil." That is to say, Jesus had to establish Truth in the wilderness of his own subconsciousness, and stand the test of his own convictions. Every overcomer meets this same adversary at this same stage of unfoldment, and must prove once for all that he will serve God only. Having once experienced the exaltation of the heights, it is impossible to go back or even tarry by the way. Words of Truth are seeds that are as certain of growth and fulfillment in the consciousness as are the seeds you plant in your garden in the springtime; even more certain, because they are under the control of infallible, spiritual laws. The new forces liberated in consciousness, through sowing these living words, are continually pressing onward to untried heights. "The kingdom of God is preached" in our mentality, and "every man [thought] presseth into it." "It is easier for heaven and earth to pass away, than one tittle of the law to fail."

Our thoughts and words bring forth after their kind, and so we need not be surprised nor discouraged if new

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experiences, perhaps bodily disturbances, come to pass when these vital seed-thoughts of Truth begin to take root. When we find ourselves in the wilderness of our mortal-thought world, we must all the more rest in our faith in the Word to accomplish that whereunto it is sent. Every step of the way at this stage of our growth is a period of re-consecration to Principle. Our demonstrations depend upon our momently decision between error and Truth. Especially is this true in the overcoming of bodily disturbances, which are in reality, the clamorous farewell of mortal thought families, as they are dissolved and broken up by the purifying Love of the Spirit.

In Being we are pure, holy, sinless Spirit and therefore are not subject to mortal limitations. But in consciousness, including all its aggregations of thoughts on their different planes of expression, we have combined ideas in such a manner as to produce inharmony. The mortal consciousness is limited in its capacity to express perfection because it is founded upon both good and evil thinking. Through affirming and realizing the Truth as it eternally exists in Being, we set into action in consciousness divine forces, which function harmoniously in the body, thus offsetting the limitations of mortal thoughts. What a glorious privilege then to build this consciousness, to dwell in the Truth, to remain "constant in prayer" (thinking holy thoughts), knowing that in so doing we are building not only our own permanent habitation, but establishing in the earth at large, the kingdom of Heaven (Harmony).

Angels came and ministered unto Jesus when he declared his allegiance to God-Principle, and so with us. Error may make itself noticeable, but if we meet it with the Truth we know, it will depart from us, and we are blessed with a greater joy and peace because of the confidence that comes with victory. The Truth itself has multiplied in our own consciousness, through concentrated attention to it at the time of the test, and our angels (holy thoughts) "bear us up in their hands, lest haply we dash our foot against a stone."

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As we journey from the realm of sense, with its limitations, to the realm of limitless Spirit, many are the opportunities to test one's growth. There are in reality no obstacles. Error is not an enemy but a friend, if we make it a stepping-stone to victory. The valleys are as necessary as the mountains, and are full of peace and rest if we continue to search for and find the needed lessons. We grow carefree and sunshiny under the summer's sun, but the stolid cold of winter tests our strength. So under spiritual illumination we imbibe the faith, substance and joy of Truth realizations, and in daily living, sometimes in the face of the adversary, we prove whether the mortal thought or the Divine shall dominate. This is the way of spiritual growth.

A denial of error is not essentially an attack upon a seeming discord. It is but the door through which the fullness of the Spirit comes. It is the emptiness that precedes the fullness, and is the first step in demonstration. The natural precedes the spiritual in man's return journey to God. John, the Baptist, went before Jesus and made straight the "paths of the Lord." But the Christ Principle in Jesus was declared to be the "Way, the Truth and the Life."

Jesus, in the wilderness overcame the adversary with his clear understanding of Truth. He did not enter into the adversary's domain and discuss the temptations from a relative standpoint. He knew and expressed the Absolute Truth and it set him free. Innate in his consciousness was the realization of the Allness of God. This is our first realization, and one upon which we must constantly dwell. It is the secret spring that opens the door to the limitless treasures of the Father's house. To resent evil is to admit its presence; to be annoyed by a seeming obstacle is, for the moment, to acknowledge another power than God (Good).

Devotion and consecration to this simple Truth: "God, the Good, is the only Presence and Power," will cause the adversary to flee of his own accord. But we must let error depart when it is attempting to get away, and not hold it captive by thinking and talking about "my rheumatism, my poverty, my temper, etc."

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To come into the realization of Harmony in music, we eliminate the discords through persistent practice. We know the discords have no place in the principle of music and give them no substance of thought by laying claim to them. Even so with discords in consciousness. We turn our inward attention from the seeming lack of health, life and harmony, and dwell upon the melodies of Truth, of abundant life, health, wealth and harmony, which liberates man from every seeming limitation, when, through persistent meditation and prayer, he has established in consciousness the attracting nucleus of Truth, about which shall gather all the ministering angels (Divine ideas) of Divine Mind. Then shall man be in thought, word and deed, a "new creature in Christ Jesus."

The story is told of St. Francis of Assisi, that he once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk said:

"Brother, let us go down into the town and preach."

The venerable father and the young monk set out together, conversing as they went. They wandered down the principal streets, and wound their way through alleys and lanes, and even to the outskirts of the town and the village beyond, until they found themselves back at the monastery again. Then inquired the young monk:

"Father, when shall we begin to preach?"

And the father looked kindly down upon his son and said:

"My child, we have been preaching while we were walking. We have been seen—looked at; our behavior has been remarked, and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach unless we preach as we walk."—*The Church Invisible.*

Do not stand in your own light, it produces shadows, but continually stand in God's light, where there are no shadows.—*Mary L. Stuart Butterworth.*

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OVERCOMING

Lesson Five, Part One, of Unity Correspondence School Course. By JOHN WILLNER, *a Student.*

[NOTE—The following answers were written originally "in the rough," by my husband, John Willner, in France. He sends question by question to me, as he is lead to answer them. You will be glad to know that he has refrained from accepting combative rank, which in the world's judgment promised much. It is good to realize that the Truth of each of us is *patience* at these times, and we feel ourselves getting closer and closer to the Truth at the Center of our Being. —FANNY WILLNER.]

Ques. 1. Why does man ever seek to exercise dominion?

Because the idea of dominion is inherent within him and this idea is forever active. It shows itself in man by his continually endeavoring to express mastery. He struggles with every adverse condition, such as sickness, disease, poverty and death, in the hope of mastering them. Although man does not actually know why he does this; why for instance, he will send for a doctor in spite of thinking it is God's will for him to die, the truth is, his inherent dominion is persistently active. The reason he does not know this is because he is not in spiritual understanding.

Ques. 2. Why does evil appear in the world?

We know that evil conditions are in the world and the reason why is threefold:

(1.) Man has not known of his inherent dominion. He has felt it sufficiently to keep him struggling, but has not had the full realization and knowledge of his spiritual mastery.

(2.) All things have their origin in mind and appearances are the result of thought. So that we see that *things* in themselves have no origin, permanency or reality. Since they are produced by thought they can be erased by thought. To faithfully take up the denial by the spoken Word, every evil condition can be done away with, and by thinking and

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affirming the good, true and harmonious, corresponding conditions in the outer cannot fail to appear. Ignorant thoughts have made every evil condition which appears.

(3.) Man not being in spiritual understanding, he has not seen the relation between cause and effect. If he did he would immediately give attention and put a guard on his thoughts and words. No ill effect is righted except by correcting the cause, and the cause is in mind.

Ques. 3. What is the subconscious realm of mind?

The substance of the answer to question two has been doubted by some, giving as their reason that there are many effects in their lives to which there is no corresponding thought in themselves. They have looked only in the conscious realm. They have to learn that there is another realm called the subconscious. All past thoughts sink back into memory and there remain. Here by the Universal Law of attraction, like thoughts gather about some central idea and form what is called states of mind. The character of these states of mind are determined by the character of the dominant thought. The sum of these states of mind make up the subconscious mind, which works independently of the conscious mind and reveals many conditions in body and affairs for which there seems no answer in the conscious mind. These established states of mind carry on such operations as breathing and all that which we call involuntary, nervous or muscular action, asleep or awake.

Ques. 4. Why is it so important for the overcomer to understand the subconscious?

Only by fully realizing and understanding that the subconscious depends upon past and present thoughts, and that by right thinking he will transform or redeem the subconscious and manifest good and permanent benefits to himself, will the overcomer persistently watch his thoughts and words, taking diligent care that he allows no thinking and speaking of things he does not wish to see manifest.

Ques. 5. What is the carnal mind? What other names are given it?

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The sum of all error thinking which man himself has done or his ancestors and the race, which has not been denied away at any time is active in him and his affairs. It has no power in itself, other than the belief man allows it to appropriate from his mind. Other names for carnal mind are: The flesh, the old man, the natural man, mortal mind, personality, personal consciousness, sense consciousness, the devil.

Ques. 6. What is the Christ consciousness?

As the carnal mind is the name given to the false consciousness, so the Christ consciousness is the name given to the true mind. It is established by first cleansing the mind from all carnality by the spoken word of denial and building in its place, by affirmations of the Truth, persistent, right thinking until there is nothing but the Truth active in mind. Jesus said, "I am the Truth." The Truth is eventually brought into consciousness and so from this new and true standpoint, man can say he is Jesus Christ manifest in the flesh. This is speaking in the Christ consciousness.

Ques. 7. What is overcoming?

The work done as stated in answer to question six, is a process of establishing the Truth in mind and finding an inner realization of victory over the carnal sense always increasing, is called overcoming.

Ques. 8. How does man find out what he has to overcome?

In the ordinary way a man who has had a good moral training, and in consequence lives a very good life outwardly, is apt to think he has little to overcome. But when the quickening Spirit of Truth has commenced its transforming work, it will reveal to him the need of an absolutely new mind in the whole man. All the brood of error which has accumulated and perhaps been lying for ages quite dormant in his subconscious mind, now becomes active and he begins to cry out, "Oh, wretched man that I am; who shall save me from this body of death!" He is then apt to condemn himself as a great sinner, but this also has to be overcome, as self-condemnation is a great error and tends

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to increase the burden of sin. Rather than that he should be alarmed at this exposure of his old self, he should count it all joy, as it is a sign of the regenerative work begun. He will realize that the Christ within will purge the floor and cleanse the body temple.

Ques. 9. Explain the teaching that all men are sinners in Adam and righteous in Christ?

Adam represents that state of consciousness where there is belief in duality—good and evil, God and devil, life and death—these are active and in consequence bring about a state of death. All men are through the race consciousness of error (by nature) in this consciousness; of the earth earthy, and all men have therefore come short of the glory of God. Christ is nevertheless inherent in every man, and when recognized becomes a quickening Spirit. He is righteousness and all men who abide in the indwelling Christ are righteous for there is no unrighteousness in Christ.

Ques. 10. Show the justice of the statement, "As in Adam all die, so in Christ shall all be made alive."

It is deemed an injustice that because of one man's disobedience all should suffer death, but when mind and its laws are known, and the power of thought to produce results, this seeming injustice is removed. Man is responsible for his thinking, even his ignorance has been produced by his thought. The race is a unit and not made up of separate personalities as seems to be the case. The law is sowing and reaping; whatever a man sows, that shall he reap, but by this same law he can be made a new creature. By faith he can lay hold of the indwelling Christ and gradually he will find old things passing away and all things becoming new. Christ is the saving power, as well as the life and will save unto the uttermost, even to life eternal.

Ques. 11. What is meant by, "Work out your own salvation"?

Salvation is the result of overcoming, which is perfect freedom from every adverse condition. This salvation has to be worked out by each man for himself. It is necessary for him to so practice Truth by the saving power of Truth,

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until he has built up states of consciousness that shall be enduring, even unto eternal life. The state of salvation may be called the Christ consciousness. The Truth of man's perfection as the offspring of God is eternal, but is nothing to him unless he brings it into consciousness as Jesus came to bring life and immortality to light. This light is nothing to man unless he incorporates it into his being, until he realizes his mind to be the mind of Christ.

Ques. 12. What is the meaning of the expression, "race thought"?

"As in Adam all die, so in Christ shall all be made alive." This is the same as saying, As all who are in the Adam consciousness die, so all who are in the Christ consciousness shall be made alive. The Adam consciousness is sometimes understood to mean the same as "race thought." The race thought includes every idea, thought and belief that are common to men in the Adam estate. The ideas of sin, sickness, death, poverty, sorrow, etc., are among the errors of the race thought and the belief that these are inevitable in human experiences.

Another error of the race thought is belief in materiality. The natural man, who in the blindness of ignorance, cannot see the manifestation of Spirit everywhere, and that everything is Spirit-substance, looks upon God as being separate from creation, and sees the world, including his own body and all things as lacking the eternal light and life of Spirit.

Ques. 13. How do race thoughts become a part of the mentality of the individual?

Erroneous beliefs in sin, sickness, death, etc., are common to the natural man. There is practically no distinction between persons in this respect. They are partly due to *belief in flesh heredity*, training, associates and environment. Whatever conditions of life are manifest in a man's life, the cause must always be looked for in mind. He may doubt this because he knows someone of his acquaintance whose life may appear perfect outwardly. But unawakened man

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is a whited sepulchre and all the brood of death reigns within, deep in his subconscious mind.

Ques. 14. What is flesh heredity? How is it overcome?

Flesh heredity is the name given to that habit which "beliefs" have of carrying themselves on from generation to generation. It is also spoken of as the mind of the flesh. All diseases known among physicians as heredity are the result of certain dominant beliefs of the race finding expression through generation. The idea of flesh heredity must be overcome, and to do this it is necessary that man be quickened by the Spirit; he will then wake up to the knowledge that he is not the offspring of man but of God. His mind will then become connected with the great mind of Being and begin to manifest its perfection. So long as he tries to hold to both, he will manifest and experience miscellaneous conditions of good and evil, health and disease.

Ques. 15. What two steps are taken in overcoming?

(1.) To realize that the life a man lives in the flesh is lived by faith as the son of God, is to hold oneself in the Christ consciousness. He is now connected with the great mind of Being and is a new creature in Christ Jesus. He accustoms himself to this line of thinking.

(2.) He now finds that he lives from a new standpoint, his Real Source, and whatever inharmony he senses he ignores, realizing that it is the old man that is daily dying away, and no matter what claims it pretends to have, it cannot touch him or affect him in any way. This process of keeping himself from identification with feelings and sense thoughts, and walking in obedience to the prompting and leading of the Spirit is the working out of his salvation. He may depend upon it that success is his from the time the first step is taken, and as he goes on he gradually becomes conscious of his dominion and mastery. The mind being a new mind will, by the law of mental action, build up a new body and in accordance with its spiritual activity, completely transform the whole man.

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Ques. 16. What is the difference between an overcomer and one who merely does the best he can?

The one who merely does the best he can belongs to that great number of so-called Christians, who have no knowledge of God as mind. God is recognized as a world ruler who is acquainted with all human error, knows how difficult it is to do right, and will be inclined to withhold his wrath if he is satisfied that they have done their best. The fact of their suffering from sin, sickness and death is sufficient proof of this great error. They have every evidence to prove that they realize no salvation. The more they try, the more hopeless they become and finally conclude that life is a burden and relief will be given by dying. But the overcomer knows that he may be saved from every error here and now and enjoy eternal life, perpetually increasing in health, wealth and joy. He knows the nothingness of the personal self, but recognizes that in him is the indwelling Christ which is Omnipotence, and resting in this knowledge, he becomes one with this power and experiences the daily victory over error, consummating in complete salvation of the whole man as he stands Spirit, soul and body.

Ques. 17. What has one's ideals and standards to do with his spiritual growth?

It is the ideals or standards held in mind which determine the progress and growth of every man. The natural man not being in spiritual understanding can have no ideals or standards higher than of the earth. These having no lifting power in themselves, cause him to repeat the old round as in a treadmill. The highest ideal to hold is the Christ; this forms a standard of infinite unfoldment and expansion. Jesus says, "I, if I be lifted up from the earth will draw all men unto myself." This is the standard then which is the real lifting power, and as man grows in understanding, he realizes that he "increases with the increase of God."

Ques. 18. Why is it important that an overcomer identify himself with the highest?

Whatever man holds in mind he conforms to. Many

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hold to diseases as, "My cold," "My weak nerves," etc.; this attitude of mind tends to hold the man to these conditions. The overcomer must realize that in order to experience absolute freedom, he must hold to the Absolute Truth and refuse to give the least place to evil in his mind. To identify himself with the one who is Creator of life and all good is to manifest perfect conditions of health and prosperity. Thus to hold that Christ is the whole of man is to experience a helper which will save unto the uttermost.

Ques. 19. What work for the world shall be done by the overcomer? How shall he accomplish this work?

The world as we know it today is in ignorance. The darkness is so great that "nature is red in tooth and claw." Man's days are full of misery and trouble. It is the overcomer's work to bring about an entirely new world, even the kingdom of love and harmony wherein dwelleth righteousness. No sorrow, pain, misery or death shall be known in this kingdom. Those who drift with the race thought and live according to the popular standards, cannot redeem the world. To redeem it, man must place himself in the Truth of Being and think only those thoughts which are inspired by the Divine Spirit. He needs to exercise faith, fearlessness and persistence in righteousness, so that his expressions shall manifest the Divine. He must recognize that dwelling within him is the Christ, and by this power overcome, not for personal benefit, but for the good of the whole. This is the greatest motive power one can have.

Ques. 20. What changes take place in a man's conversation when he becomes an overcomer?

The overcomer knowing the power of thought, realizes the importance of controlling the use of his tongue. St. James says, "That if any man offend not in word the same is a perfect man, and is able to bridle the whole body." To express thought by the spoken word is to put it into operation, so that the overcomer is careful not to talk of conditions he does not wish to see manifest, but will talk of conditions that will bring about the "new heaven and the new earth," wherein is life, health, wealth, love, peace and harmony.

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He knows that God is unchangeable, everlasting, omnipresent Good. Resting his faith on this, he does not wait for appearances nor allow his judgment to be influenced by them, but gives thanks that all the good his heart desires is *now* come to pass. If sin seems to be powerful in his life, he overcomes it by thanking God that he is a perfect sinless being, as perfect as God is perfect, and never allows his mind to waver from this true concept. Likewise if the effect of sin should manifest, he refuses to recognize that it has any reality, knowing that his consciousness being now possessed of the knowledge of Truth, all the evil effects will unfailingly be wiped out.

UNITY VICTORIOUS

JEAN DE CHAUVENET

(*To the tune of the "Marseillaise."*)

All hail! ye soldiers of the right,
March on against the foes of night;
Charge on and triumph over fear;
The help of Christ is ever near.

Work on! press on! strive for the right;
'Tis God who guides you with his Light,
Protects and guards you with his Power,
And makes you strong in this great hour.

Charge on! drive on! through battle's din,
And conquer ev'ry mortal sin;
Tread ev'ry human weakness down,
And then, rejoicing, take your crown.

Envoy. (*Chorus*)
March on in conq'ring might,
For God and for the right!
Our work and love for Unity
Will grow eternally.
Push on! drive on! vict'ry is ours!
Praise God for his great powers!

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IMMORTALITY

IN Christendom when the word "immortality" is used it is understood to refer to the soul. The idea of immortality for the body does not appear to have the mind of many of its pastors.

In the Scripture the term "immortality" is invariably applied to the redemption of the body—exemption from death.

"Behold I shew you a mystery; We shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (that is, we who are alive and remain). For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—I Cor. 15:51.

The glory of the soul's salvation—a spiritual glory after the death of the body—is described as incorruptibility. That hope has brightened the minds of countless thousands during the past dispensation—but blindness in part happened to Israel—the full plan of God including the redemption of the body and the salvation of the soul has not been understood clearly—until the fullness of the Gentiles was come in.

We propose in this article to deal mainly with the promises regarding the immortality of the body.

"What profit is it unto us, if there be promised us an immortal time, whereas we have done the things that bring death?"—II Esdras 7:49.

"If the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live."—Ezek. 18:21-22.

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"God made not death; neither hath he pleasure in the destruction of the living . . . for righteousness is immortal."—Wisdom of Solomon 1:13.

"God created man to be immortal, and made him to be an image of his own eternity. Nevertheless, through envy of the devil came death into the world; and they that do hold of his side do find it."—Wisdom of Solomon 2:23.

"The day of doom shall be the end of this time and the beginning of the immortality for to come, wherein corruption is past."—II Esdras 7:43.

"The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten; sorrows are past, and in the end is shown the treasure of immortality."—II Esdras 8:54.

"The knowledge of the commandments of the Lord is the doctrine of life; and they that do things that please him shall receive the fruit of the tree of immortality."—Ecclesiasticus 19:19.

"For this is the life whereof Moses spake unto the people, while he lived, saying, choose thou life, that thou mayest live."—II Esdras 7:59.

"He gave them knowledge, and the law of life for an heritage. . . . Who shall praise the Most High in the grave, instead of them that live and give thanks?"—Ecclesiasticus 17:11, 27.

"This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die."—Baruch 4:1.

We cannot expect the multitude to endorse the hope of immortality. The god of this world hath blinded their eyes. They believe in Jesus as the Saviour of their souls, but cannot see that he has also promised the redemption of the body to such as keep his Word fully. They believe in part and are saved *in part*. But note the following promises:

"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believeth thou this?"—John 11:25, 26.

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David shows clearly who will not be taken out of the world, but be kept from its evil. God's elect will abide Christ's coming. Their bodies will never die.

"Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—Psalms 15.

"Treasures of wickedness profit nothing; but righteousness delivereth from death."—Prov. 10:2.

Israel as well as Gentiles, during the past ages, has been going on the broad road to destruction. But the time is here for the gathering and restoration of a remnant. "The remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness."—Isaiah 10:20.

In past ages men have seen as through a glass darkly; believed and understood only a part of God's plan—and been saved in part. But now the children of Abraham will hunger for that bread which cometh down from heaven, that a man may eat thereof and not die. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. 5:6.

"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."—I John 2:29.

Many have claimed to be born again, but their claims have not stood when closely investigated. The new birth is not of the will of the flesh, but of God.

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Flesh and blood cannot inherit the kingdom. The new birth represents the blood being washed away and made flesh. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—I John 3:9. If he cannot then sin, he will not pay the wages of sin, death. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—I John 5:4. "We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself and that wicked one toucheth him not."—I John 5:18.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33. Immortality is in store for all whose first and foremost thought is to do God's will and who hold the beginning of their confidence steadfast unto the end.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."—Psalms 133:3. This is the savor of life unto life.

"We that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—II Cor. 5:4.

Death is the devil's work. Why should it be thought incredible that God the omnipotent, will give the immortality of body, soul and spirit to some of his creation? Has he not said he will destroy all the works of the devil? The last enemy that is to be destroyed is death.

"Bodily exercise profiteth little. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—I Tim. 4:8.

Let us look still more closely into the conditions connected with this hope of immortality. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7. It is *not* necessary to overcome all evil in order to get the salvation of the soul, for that is a free gift of grace without works.

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But "Blessed are they that do his commandments, that they may *have right* to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

"He asked life of thee, and thou gavest it him, even length of days for ever and ever."—Psalms 21:4. Listen to these plain statements: "If a man keep my saying he shall never see death."—John 8:51. "Your covenant with death shall be disannulled, and your agreement with hell shall not stand."—Isa. 28:18. The fullness of the Spirit, the anointing, is promised to them. "The remnant—that is escaped of the house of Judah—shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion. The zeal of the Lord of Hosts shall do this."—Isa. 37:31. "O Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me and make me to live. . . . For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day."—Isa. 38:16.

"For though my people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness."—Isa. 10:22. Note also Psalms 102:18-20.

We are living in the most wonderful time of this world's history—a time when the fullness of God's Spirit will anoint each true child of Abraham. With what result? "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him and saith: deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth."—Job 33:23.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.—*Pioneer of Wisdom.*

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SUNDAY LESSONS

SUNDAY, FEBRUARY 25.

REVIEW.

SILENT PRAYER: *Only the Good endures; the evil is as "waters that have passed away."*

Mark 3:20-35—Jesus was accused of casting out devils by Beelzebub, the prince of devils. The stubbornness of mortal thought insists on declaring good to be the product of evil, and thus entangles itself in a maze of inconsistency.

Mark 4:1-20—The Word is seed. It is All-Potential, but the fruit it brings forth depends upon the soil in which it is sown.

Mark 4:26-32; Matt. 13:33—"The kingdom of God is within you." The kingdom within man grows and expands through the power of the good seed, which are words of Truth. These are sown in the mind, and they quicken the consciousness to a full realization of the power and glory of the kingdom. Christ's kingdom, realized first in the inner consciousness, is to find full expression in the without, and the whole earth is to be blessed by it. "There shall be no more sorrow nor crying," but the earth shall be at peace. There shall be no sickness, no death, nothing to cause sorrow.

Matt. 13:24-30, 36-43—The great fact of a "harvest" is written large in the revelation of Truth to man. Man's responsibility is great, for every thought is a seed, and brings forth after its kind. The burning experiences that come with the destruction of the tares can be avoided by guarding against the "sleep" of negation and identifying one's self always with the good, and not allowing any seeds of error to be sown in consciousness.

Matt. 13:44-53—The kingdom of God is the pearl

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of great price. Its value is above all else. It is a treasure hid in the great field of Mind and it is priceless because, through the knowledge of it, everything needed is gained.

Mark 4:35-5:20—All the powers of being must be directed and controlled by the *I Am*. In this way, peace and harmony is established and maintained in mind and body.

Mark 5:21-43—Death came into the world by sin. Jesus came to wipe out of human consciousness the belief in the power and reality of sin and its effects. Therefore, we see him healing the sick and raising the dead in fulfillment of his mission.

Luke 4:16-30—Jesus came out of Nazareth, a place considered inferior and commonplace. He chose as his disciples men who were ignorant and unlearned after the standards of the world. All this helps to reveal that the temporal, artificial states of mind which are so highly esteemed by the world are not the real, but that the real is easily brought forth where the superficial has not been stamped upon the consciousness.

Mark 6:14-29—John the Baptist is the forerunner of Christ. In the consciousness he is a high intellectual perception of Truth, but not yet quickened of the Spirit. He strives with evil as a reality, not having discerned the truth about its transitory character.

Matthew 9:35; 10:15; 10:40; 11:1—The life of Jesus is the life of every man when he is quickened of the Spirit, and comes into the knowledge of himself as the Son of God. The Twelve sent forth by Jesus represent the twelve faculties of mind in every man, functioning under the direction of *I Am*.

Matthew 11:20-30—Self-righteousness closes the mind against the Truth.

John 6:1-14—The Substance of Spirit is necessary food for man. This substance is increased in his consciousness through prayer and praise.

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SUNDAY, MARCH 4

IT IS I; BE NOT AFRAID.—Mark 6:45-56.

45. And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away.

46. And after he had taken leave of them, he departed into the mountain to pray.

47. And when even was come, the boat was in the midst of the sea, and he alone on the land.

48. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them:

49. But they, when they saw him walking on the sea, supposed that it was a ghost, and cried out;

50. For they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves;

52. For they understood not concerning the loaves, but their heart was hardened.

53. And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore.

54. And when they were come out of the boat, straightway the people knew him,

55. And ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.

56. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

SILENT PRAYER: "*Be of good cheer: it is I; be not afraid.*"

Water represents mental potentiality. The race thoughts have formed a sea of thought, and to walk over it safely requires that one have faith in himself. Faith necessary to accomplish so great a work comes from understanding—understanding of God and man, and the Law of Mastery given to man.

God is substance; *sub*, under; *stare*, to stand. He is the underlying Principle of the Universe, upholding all things by the Word of his power, by the Omnipresent En-

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ergy that permeates all creation. Such an understanding of God establishes the mind firmly in faith and the feet walk surely over the sea of mind.

Peter is a type of faith. His experience in walking upon the sea illustrates faith in the process of development. At his first attempt to walk upon the waters, he sank, but as faith was increased he was borne up by the substance of his faith and walked safely and surely.

Jesus the Master was Lord of heaven and earth. His faith and understanding gave him the mastery over all the elements and over every form of mortal thought. When union is made between the Master Mind and the mind of man, consciousness realizes its True Self and the dominion which was man's from the beginning is restored to him. He is no longer weak and negative, subject to conditions and circumstances, but is powerful and masterful, and walks triumphantly over all the waters of ignorance and error.

Doubt of the Omnipotence of Spirit is the real root of both mental and physical weakness. Faith in one's self is a power-builder, but where this faith links itself with the Mighty One of the Universe, and feels his sustaining presence, all adverse conditions become stepping-stones to great achievements. After stilling the storm Jesus gained such healing power that as many as touched the border of his garment were made whole.

It is not necessary that we walk on material water to follow Jesus. These are lessons in spiritual overcoming. When we have found the Spirit of the law the material expression adjusts itself. We live constantly in a sea of thought that is moved upon by every impulse of the mind. There are greater storms on land than on sea, and they are far more destructive, because of the many minds reached by the psychic waves. Men need every day the saving grace, "Be of good cheer: it is I; be not afraid."

The majority of men try to sail the ocean of life without the sustaining power of Spirit, but they always go down in a troubled sea in the end. Even those who have been taught of the Master are still filled with doubts and

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fears when storms arise, and instead of a reality, he seems an *apparition.* But the Master Christ Mind is not an *apparition,* but a *mighty power,* and when we have faith in it, all the discordant elements of our lives are quieted, and we reduce to harmony and wholeness everything our peace-giving thoughts touch.

SUNDAY, MARCH 11

CLEAN AND UNCLEAN.—Mark 7:1-13.

1. And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem,

2. And had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands.

3. (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, beholding the tradition of the elders;

4. And when they come from the marketplace, except they bathe themselves they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessles.)

5. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

6. And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me.

7. But in vain do they worship me, teaching as their doctrines the precepts of men.

8. Ye leave the commandments of God, and hold fast the tradition of men.

9. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.

10. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death:

11. But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God;

12. Ye no longer suffer him to do aught for his father or his mother;

13. Making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

SILENT PRAYER: *"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."*

Man exists in two states of consciousness, the formless

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and the formed. When he keeps the balance between these, all goes well. The equilibrium is disturbed by too much attention to one or the other. An excess of attention to the formless brings about diffusion and incoherency, while much thought about the realm of forms leads to narrowness and constrictions in a multitude of ways.

Pharisees are religionists who have become unbalanced through giving undue attention to the forms of religious rites. Such people lose sight of the principle back of the symbols. They go through the motions of one living a spiritual life, but the living substance is not present.

There are more Pharisees today than in the time of Jesus, but they have changed their symbols. Standards of life and action for Christian people have gone through many transformations, but the crystallizations in the realm of forms is found on every side. The omnipresent God of Abraham, Isaac and Jacob is forgotten and ten thousand symbols of Him worshiped instead. Abraham saw God as a flame of life in the burning bush, and Jacob realized his presence in ascending and descending angelic thoughts. He was the inner flame, the continuous, eternal life-principle in which Jesus lived, and through which he overcame death. Jesus imparted this life-principle direct to the people he healed, and he said, "These signs shall follow them that believe." Yet Christian people calmly tell us that they pray to God to bless the doctor and his medicines.

A misionary in the East gave bottles of medicine to the natives and went away. When she returned the chief man told her that they had been greatly helped and now believed in her god. To prove the reality of what he said, he led her into their temple, where she saw the empty bottles arranged in order on a shelf; and immediately the whole company of natives prostrated themselves upon the floor in worship to the bottles as a god.

We smile at this and pity the superstitious barbarians, but it may be that some reader of this has a few bottles that he worships as sent of God for his healing. In what respect does such a one differ from the ignorant natives who pros-

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trate themselves before the god of the missionary?

Denial of the world of forms, specifically and as a whole, is the remedy for the Pharisee.

"About four hundred years ago the great reformer Savonarola had an immense Bonfire of Vanities in the Piazza, the great square in Florence. The youth of the city, in white robes, with olive crowns on their heads, went from house to house gathering all the vanities of life—the apparatus for gambling, pictures that incited to vice, worldly musical instruments, rouge pots, false hair, perfumes, powders, mirrors, bad books, and many things that were perfectly innocent, but regarded as worldly. These were piled in a huge "Pyramid of Vanities" sixty feet high, crowned with a symbolic figure of the old debauched Carnival. Within were an abundance of fuel and gunpowder. This pile was set ablaze in the evening to the sound of trumpets, and the old Carnival tumbled into the flames amid the songs of reforming triumph."

This "Bonfire of Vanities" can be set going by anyone who will enter into his own consciousness and deny the artificial forms of life, which men worship ignorantly, not knowing the God of Reality.

SUNDAY, MARCH 18

ABSENT HEALING.—Mark 7:24-30; Matt. 8:5-13.

24. And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

25. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26. Now the same woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

27. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

28. But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

30. And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

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5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying Lord, my servant lieth in the house sick of the palsy, grievously tormented.

7. And he saith unto him, I will come and heal him.

8. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.

9. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

13. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

SILENT PRAYER: *I have faith in Thy quickening Word and am made whole.*

Tyre means *strength*, and Sidon *wild*. They refer to the region of man which may be termed body sensation. This realm in its intelligent aspect is designated in Scripture as Greek. It has not been illuminated by Spirit, and is considered too material to be worthy of spiritualization. This is the way nearly all people look upon the body and its sensations. As shown in this lesson they go into it consciously; "he entered into a house," but they do not want it known, "and would have no man know it;" but we can't get away from our thoughts, "he could not be hid."

The Greek woman represents the unspiritualized love, natural to body. Its daughter is physical sensation, which has been sensualized by impure thought.

Whenever the illuminated *I Am* centers its attention anywhere in the body there is at once a quickening of intelligence and reaching out for higher things by consciousness functioning there. Every part of the organism is under the

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control of a set of thoughts that direct and care for that particular function. The nerves are under the control of an ego that thinks about nerves; the muscles, bones, blood, in fact every department of the man, each has its distinct thought ego. So we are made up of many men and many women, because there is both the masculine and feminine qualities equally distributed, and they all work together in harmony when Divine Order is established.

We really use all these different parts of our being, but not understandingly. In our ignorance we dissipate the natural purity and strength of these obedient people who form our soul and body. But when we become illuminated by the Spirit a reform sets in, and these egos begin to reflect the new light that has come to us, especially so when we concentrate our minds upon the centers, or "enter into the house."

Yet there lingers in the mind that old idea, borrowed from the limited vision of the Jew, that the Spirit does not include the body in its redemptive process. But the body cries out for cleansing and purification. "Even the dogs under the table eat of the children's crumbs." Good common sense should teach us that life is continuous throughout nature, a stream proceeding from the highest to the lowest.

This understanding of the unity and purity of the One Life brings healing to the demonized sense consciousness. "She found the devil gone out and the child laid upon the bed."

As corroborative testimony the history of Jesus' life and works is eminently valuable to the metaphysician. We find that our experience in doing spiritual work is quite like the various steps indicated in these Gospel accounts. For instance, in both Luke and Matthew a series of so-called miracles follows close upon the promulgation of the laws and principles of the kingdom of God in the Sermon on the Mount. So we find that the power of our word is wonderfully intensified if we first make a series of statements of the Truths of Being. Some healers never give a treatment without first making the statement of Being. Words

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either stimulate or depress the mind, and it makes a mighty difference to our work what kind of words we attach to our *I Am.* Before his sucessful battles Napoleon addressed his army and told his old guard how invincible they were, and they went wild with a zeal that mowed down everything before them in the hour of action. If you would do miracles, stimulate your mind with mighty words of power and achievement. Tell the willing messengers of your thought how efficient and swift they are. Set the spirit in your midst aflame with high statements of Truth, and you will rise into the clear atmosphere of Spirit where your words will meet with no obstruction in their flight to that whereunto you have sent them.

Many worthy people are deterred from embracing openly the modern metaphysical movement because there are mountebanks in it, who have taken it up as a moneymaking venture. These people cannot understand how the God-power can work through one who is immoral, deceptive and inconsistent in word and deed. Yet it is seen so to work, just as the imperious words of Napoleon, big with vaulting ambition, stirred to action his soldiers. God is Principle, and that Principle may be used by man in part or in whole. He who uses it in selfish ambition will eventually meet his Waterloo. The success of those who get results lies in the statements they make about the power of God working through them.

Then let the worthy not fear the law because it is so obedient, but rather profit by the example, and to their well-balanced vehicle hitch the swift, high statements of Truth. The centurion in this lesson represents the will, whose servant, the body, is sick. It calls upon the higher law, the Christ, and asks that the Christ-Word may go forth with the same imperative command that it is in the habit of exercising in its control of the organism, or its soldiers. Even the Christ is unprepared for this evidence of faith in its naked word, but quickened into action by the zealous will the Word of Truth goes forth and the body is made whole.

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Society of Silent Unity

913 Tracy Ave. Unity Bldg. Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

February 20 to March 20, 1917
Held daily at 9 p. m.

I am Now Healed by the Vitalizing Power of the Spirit.

PROSPERITY THOUGHT

February 20 to March 20, 1917
Held daily at 12 m.

The Riches of the Kingdom Within are Now Manifest Without, and I am Prospered in all My Affairs.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from February 15th to March 17, 1917.

February 15th to March 2d—John 14:12-13: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

March 2d to March 17th—Rev. 3:20-21: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

THE OVER-SOUL

All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison—but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the vast background of our being, in which they lie—an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. A man is the facade of a temple, wherein all wisdom and all good abide. What we commonly call man—the eating, drinking, planting, counting man—does not, as we know him, represent himself, but misrepresents himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love.—*Emerson.*

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EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity.

Matter is man's limited concept of spiritual substance; because man sees matter is no reason it has reality. When man spiritualizes his thoughts and becomes grounded in the idea of substance as the one reality and only presence, he ceases to cognize matter, just as he ceases to give his thought substance to the idea of disease, preferring rather to cultivate thoughts of health.

The main point of difference between our teaching and Christian Science is in connection with body consciousness, which involves again the idea of matter. Christian Scientists insist that the body is material (mortal mind) and has neither life, substance or intelligence, whereas, we know we are demonstrating that the body is the expression of intelligence and life, and belongs to Being, in that it is the manifestation of the body idea in Divine Mind. The Trinity, Mind, Idea and Expression, or Spirit, Soul and Body, cannot be broken. The idea of the body is its reality, and through keeping the mind poised in Truth, we transform the body into the "image and likeness" of the thoughts held in mind. The body is transformed through renewing the mind. All that appears to be material can be reduced to its real nature, spiritual substance, when we affirm the presence and power of Spirit and realize our oneness with it. Since God is omnipresent, and the Source of all that is, where in the universe is there any room for anything less than Spirit? Only in man's limited thought does materiality have the appearance of existence.

* * * * *

The Higher Self in you is God. It is this Self which must speak with authority over the inharmonious claims of the body. Many persons find there is a personality which rebels at the acceptance of the Truth and which is inclined

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to speak discouragingly of Spirit's mastery and dominion. The "pray believing that you have received" idea which is most essential in overcoming, therefore does not find a suitable resting place in the mind. It comes to us that it is the taking-for-granted, the assuming of health attitude which you need. Your letters show that you have a good intellectual appreciation of Truth. You will then need to enter into a consciousness of your interrelation with the Spirit, declare the Truth and abide there. Should the mortal self attempt to shake you from the foundation, stand solid—the firmer you stand and withstand the testimony of the senses, the more substantial is your position in the Truth. There are no short or secret cuts to this understanding. It remains but a testing of the wings when the test comes. It matters not how much one has read or how hard he has tried; the essential point is his deep-seated sincerity and faith in the working of the Law. One may therefore show a willingness to reap the benefits before he has rightly related himself to the Spirit.

You are going through an experience which every overcomer has. You may rest in confident assurance that the all-loving Father will bring you into the Light. There is but one way to it; that is, regular and faithful silence work. When you feel an improvement, take this opportunity to praise and give thanks in the silence; then abide there when the test comes, if it does. And right here, dear one, let us call your attention to the importance of praising. Learn to praise your body and your environment. There is no time when they need praise like they do when the mortal man would be most inclined to withhold it. The booklet, "The Strength of Joy," brings this out very nicely.

* * * * *

I would like to ask a few questions, namely—Our church (Presbyterian) here gives bazaars, festivals, etc., in the church. Is it right to do so? Did not the Lord become vexed and overturn the tables of the money changers and drive the thieves out?—* * *

We believe there is an outer interpretation to all prophecy, and the incident of Jesus driving the thieves and money-changers out of the temple no doubt really occurred;

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yet we know that there is also an inner interpretation, and since this is the most necessary in our overcoming, we always seek to give the Scripture an individual meaning or explanation. Instead of thinking of it as a history of two thousand or more years ago, we apply it to the individual consciousness. In so doing, we find that the Bible gives the steps necessary in man's overcoming and growth from glory to glory in the regenerate life. That this cleansing of the temple was intended for the individual is shown by the verses which follow. "But he spake of the temple of his body."—John 2:21. The thieves and money-changers are symbolical of dishonest thoughts of materiality and greed, and the consciousness must be cleansed from these, if the body-temple is to be kept pure and holy.

We do not advise what others should do in regard to giving bazaars, festivals, card-parties, dances, etc. We leave each one to follow the guidance of the One Holy Spirit, who was given to lead all people into the Truth and make them free and whole. And so each one must decide for himself whether or not these things are for his highest good.

Religion should not be confined to a specified time or place however, and no one should do anything at any time that he would be ashamed to do in his church and on Sunday. The good or harm of any act is determined wholly by the thoughts that produce it, and not by the time, or place, or sect. Religion is an every-day practicable Law, and should be carried into every detail of each act. Every day is a Sabbath day to one, when he retires into the Spirit and begins the worship of spiritual things, and no one should enter into anything, unless he can carry this spiritual consciousness with him.

* * * * *

In what way do the disciples representing the centers of consciousness affect us. For instance, if we want understanding, do we direct or focus our mind or thoughts to the forehead, and call upon Thomas? Or if it is spirituality, do we call upon Jesus?—* * *

In redeeming any part of the body-consciousness, you should always connect with the spiritual, or Christ-conscious-

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ness first. Then speak directly to the center you wish to spiritualize. Each disciple represents a faculty of mind, and both the disciple and the faculty symbolize an idea. The important thing for you is to realize the idea back of these, and the name that will best help you to realize the idea is the one you should use. As in the example you give, if you can get a better realization of spiritual understanding by calling that disciple by name, Thomas, you should do so. But if you can best realize your oneness with the All-knowing Christ Mind by affirming that your understanding is being quickened and spiritualized, that should be your method. Your results should decide your preference. No two people have exactly the same overcomings, so a fixed rule cannot be made for all.

* * * * *

In the booklet, "Cooperation in Spirit," it says everyone who aspires to better things will be given a talent, or seed-thought. How are we to recognize it? In what way is its use suggested to us? If it is unheeded, or not recognized, is it lost forever, or will it come again?—* * *

There is but one safe guide to follow, when seeking to recognize your talent, and that is the Spirit of Truth. No good is ever lost, and the one who is earnestly seeking the light will be led into that which is for his highest good. The promise is that "every knee shall bow, and every tongue confess to God," and the length of time it will take each individual to demonstrate his Divine birthright depends entirely upon his willingness to seek out the Truth and live according to it.

* * * * *

Regarding your prosperity problem, we will say this: You and all Truth students are undergoing a process of forming a new state of consciousness. This is the Spiritual or Christ Consciousness—the Indwelling Christ—which is the Ruler in the kingdom of heaven (which is also *within* you). In order that you may realize this consciousness, it is absolutely essential that you train yourself to think only those thoughts, and to speak and write only those words that are true of God. You must do this work in face of what

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may seem to your mortal sense to be opposition, and regardless of what the conditions of your life and affairs may be. Now, if God thinks about financial lack, about poverty, disease and evil, then you are justified in thinking and speaking of these conditions; but, if God is not poor, and weak, and sick, etc., then the quicker you free your mind from the habit of thinking and speaking such thoughts and words, the quicker will you demonstrate your prosperity. You will never demonstrate it in any other way.

Your present conditions are the direct result of the race beliefs (which you have accepted as Truth) plus your own individual thinking, and these conditions will remain until you reverse this process and form the habit of thinking and speaking only those words which are true of God.

A rule in metaphysics is, never allow your mind to dwell upon a thought that you would have not made manifest in your life and affairs. When you have formed the mental habit of thinking only those thoughts that God would think, you will have found God.

We have given you the whole Science of Spiritual Law in a nutshell. Apply this same method to any demonstration you wish to make.

All thoughts about time in connection with your demonstration must be cast out. That attitude of mind which thinks "I must have this right away," or, "I must make this demonstration by a certain date," will stand in the way of your demonstration, until you have overcome it. You must learn to let go of these habits, and "wait patiently upon the Lord," and he will bring it to pass. It must be "Thy Will, not my will, be done in me and my affairs."

Constantly study your thoughts and words. Weed out every thought and every word that you do not want to manifest. Quicken this New Mind in you by thinking about and studying the true character of God. Know (for it is law) that every good and true thought or word that you think or speak, does take effect in you, and that it is bound to manifest.

While studying your thoughts, it will help you wonder-

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fully to often think words like the following: "Christ is now quickened in me, and I am open and receptive to his Truth."

"The All Knowing, All Informing, All Understanding, All Wise Mind of God is here, directing me in all my ways."

"All of my thoughts, words and deeds are now working together for my highest good."

SUCCESS

HATTIE E. BAKER

Heed well thy thoughts, nor fear to cast aside
The evil impulses of thy brain,
For as thou thinkest so shalt thou be,
And fetters strong shalt make a slave of thee,
Or thou shalt rise on wings of faith,
And be the master of thy destiny.

HAPPINESS MAKES HAPPINESS

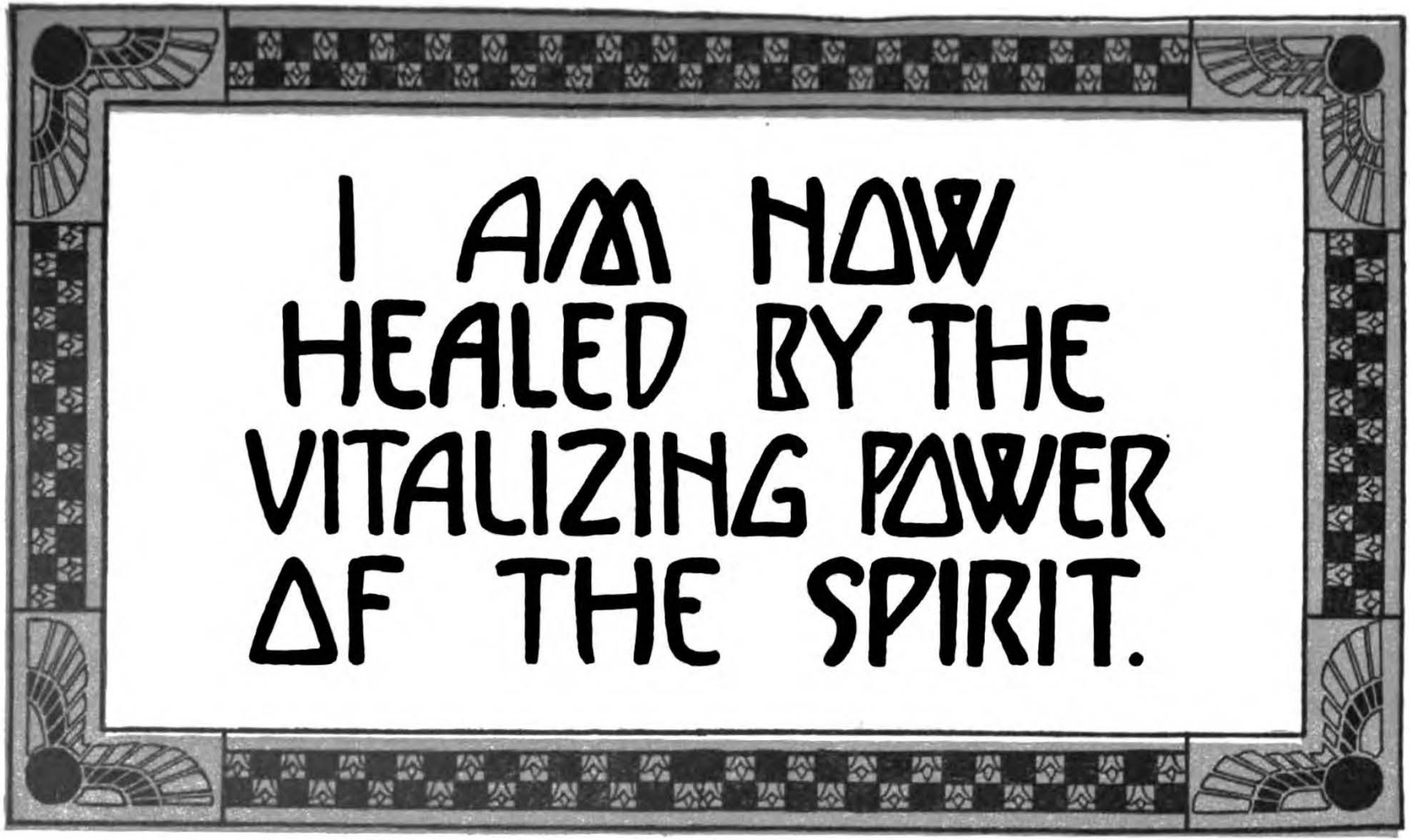
"A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation:

" 'You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden anyone else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word or a bright thought to carry with them. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate.' "—*Exchange.*

To the receptive soul the River of Life pauseth not nor is diminished.—*George Eliot.*

He is not well bred, that cannot bear ill-breeding in others.

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LITTLE LETTERS FROM THE FAITHFUL

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Every student of Mind knows that all that manifests in his world, either in body consciousness or affairs, is produced by thought.

Understanding this law of mental action, man is constantly seeking to harmonize his thoughts with Divine Ideas, knowing that he brings into expression a corresponding harmony. If disease is manifesting, it logically follows that it is the outpicturing of error thoughts and can be healed through a change of mind. The power to bring forth harmony is revealed in the Word of Truth. "He sent his word and healed them." As man attunes his thoughts to Truth, he contacts the quickening Spirit which is the Comforter, the healer, and his heritage of health, peace, harmony, love, life and all that is Good, comes naturally into his life.

The Society of Silent Unity daily sends forth the Word in the name of Jesus Christ, and many are quickened to the realization of their divine inheritance. We make the following extracts from letters received recently from those receptive to the Word spoken in their behalf:

HEALTH

Chicago, Ill—Last Tuesday evening I telegraphed you for prayers for Miss A. J., who was dangerously ill with pneumonia and kidney trouble. The attending physician and specialist gave her up Tuesday morning, and said that she could not live through the night. Her fever went down and she slept quietly. There has been a gradual improvement since. The friends and relatives did not know what to make of it, but thanks to God and Unity we all

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know that she is now on the high road to recovery.—*C. B.*

Santa Rosa, Cal.—Two doctors said that I had been bitten by a snake or some poisonous insect. My face broke out in some sort of eruption which was very painful, and one night I had a high fever. There were black scales on my face. I was advised to paint in iodine and then to use zinc ointment. I did not. I kept my face clean, and held to the Truth that God is all and God will take care of me. In a few hours the fever was gone and the scales have all disappeared. I am also demonstrating supply daily.—*Mrs. A. C. S.*

Craigsville, Va.—During last winter my husband wrote you regarding my health, and also concerning the health of my sister who lives in Michigan. Doctors gave her up several years ago. She had lost control over her bladder, and her brain became very weak. She is now wonderfully improved. I was to see her recently and she has perfect control over the bladder during the day, and nearly so through the night. Her mind is fast returning. She talks and asks questions and converses as of old much of the time. She has taken no medicine for several years, but she is getting well, and only God and Unity people are doing this. I praise God that I heard of you good people, for my health and my sister's has been wonderfully improved.—*Mrs. J. B. G.*

Florence, Oregon—I am happy to report progress in my healing. When I wrote you I was suffering continually with asthma, inhaling fumes of "Shiffmens" (asthma powder), six to eight times during a day and night. Had to carry it with me every time I walked five or six blocks, and would often have to use it ere I could make my way back home. I commenced to breathe better the night after writing you and have continued to improve.—*B. M.*

San Diego, Cal.—Several weeks ago, I was called to my son's home as he had been taken quite sick. In less than an hour a doctor came and pronounced the trouble pneumonia, tending toward an acute form. All was done that the doctor ordered, but no relief came. The next morning I wrote you asking your prayers. In less than a week he was out and is himself again. We thank God and those who helped by their prayers.—*M. H.*

Washington, D. C.—I am delighted to report that the growth on the eye has entirely disappeared, and I can feel myself gaining each day in the realization of the Truth.—*S. N. P.*

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Wenatchee, Wash.—I have been in Truth for over six years. I was healed of what one doctor said was cancer, another tumor, and another said it was both and an operation would be necessary. But I am free from it all. I am a full believer in Truth, and Unity has helped me to understand it more fully.—*Mrs. A. P.*

Indianapolis, Ind.—I had a wonderful demonstration recently. I had a very bad tooth. It was very loose and ached all the time. There was an abscess at the root. It was so large it caused a very large knot in front under my tongue, and it worried me a great deal. Everyone said I would have to have the tooth pulled, and the gums lanced. However, I just held the thought, "I am Spirit, perfect, holy and harmonious, and nothing can hurt me or make me sick or afraid." I held the thought continually and the result was that the tooth stopped aching. The knot went away, and the tooth is firmer in the gums. How powerful and quick is the Word of God.—*Mme. L. H.*

New York City, N. Y.—I report with great joy and thankfulness that the hemorrhages became gradually less frequent and less profuse until today there is no sign of the blood whatever. I am now prepared to say that I am glad I have passed through these trials if it was necessary, to bring me to a fuller understanding of the Truth. It is remarkable that I should be as strong as I am after almost a year of continuous hemorrhages from the uterus. It is also remarkable how I have managed to live without knowing from day to day how the "where-withal" was to come, and with comparative little worry. I was too depleted to sing or try to find an engagement, but I am now restored to wholeness.—*P. F.*

Chicago, Ill.—I commenced to get better immediately and can say that I feel no symptoms of rheumatism, and am better in every way. My life is altogether different since I have learned to know God.—*A. A. B.*

Washington, D. C.—Two years ago I wrote for your prayers for my son whose leg had been amputated, and had not healed. On two occasions the surgeons considered another operation, but I wrote to you and the operations were averted. I prayed with the faith that I have learned from your letters and Unity, and within the past two weeks the leg has healed.—*Mrs. P. A. W.*

Cowdrey, Colo.—My son asked prayers for me because I was paralyzed on my right side. I cannot wait any longer to tell you how thankful I am to God and Unity. I

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am growing better every day, and can walk without help, and my right hand is beginning to move.—*A. H. H.*

Bellingham, Wash.—My brother-in-law and his wife are both very much pleased with the results of your prayers for them. He began to notice an improvement in his condition before the letter had been mailed to you. During the same week, my sister-in-law came down stairs about 11 o'clock frightened about their little boy. He was gasping for breath, with every symptom of a serious attack of croup. I told her to realize that God could relieve him much quicker than we could with material remedies. I told him silently that he was God's child and that God's Spirit breathed through him freely and unobstructed. Within a half hour he was breathing freely and sleeping peacefully. The next morning he woke up as well as ever. We thank God, and Unity's teachings for the wonderful demonstration.—*Mrs. N. E. R.*

New York City, N. Y.—I want to thank you for your prayers for my daughter for appendicitis. She is now quite well, thanks to our Father.—*Mrs. C. K.*

Murphysboro, Ill.—I am cured of female trouble, and I thank you so much for the care that God has rendered to me through you.—*A. E.*

Blackburn, Mo.—I did not leave off medicine for constipation until I received your last letter. I have had several impactions of the bowels caused from trying to lessen the dose of medicine, but after reading the leaflet you sent with the last letter, I determined to try doing without medicine. I left it off, and my bowels have moved every day since, and I have gained strength too. I surely wish I had heard of your teaching before I went to the hospital. I always had great faith in prayer, but I thought God healed through the doctors. I did not improve much in health until I began studying your teaching.—*Miss M. E. H.*

E. St. Louis, Ill.—You may discontinue your prayers for my throat, as I know I am strong in the Lord, and the power of his Might. I praise God for my perfect healing. —*E. L.*

Pawnee City, Neb.—My head is much better than it has been for a long time. I have only had one severe spell since I wrote you, and another trouble of which I did not write has entirely disappeared.—*Mrs. G. K. V. A.*

Hot Springs, Ark.—My friend wrote you for prayers. I was in bed with typhoid fever. The doctor cannot understand how I came through so easily when all the symp-

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toms, as he expressed it were sub-normal. They made two tests which showed many positive typhus baccili, but I just rested and got up in a few days. God's healing power is what brought me through. I am feeling better than I have for years. May God bless you all in this grand ministry. —*Mrs. W. H. F.*

Talley, N. Dak.—I wrote to you some time ago for prayers for enlarged tonsils, and now they are well. I am so thankful. I study UNITY and keep the Silences.—*M. B.*

Los Angeles, Cal.—I wrote you saying that I was to be operated on and asked for your prayers. I feel that a wonderful demonstration has been made, for the surgeon who was to operate was called out of town very unexpectedly, so my case was postponed. I am feeling so much better now that I shall not consent to be operated on when he returns. My little son's ear is entirely well. I thank you for the many blessings I have received through you.—*R. I.*

Tampa, Fla.—I asked your prayers for my sister in Pensacola, who was very sick at the time. Her feet had swollen to almost double their normal size, and her kidneys were out of order. The doctor said that unless she dieted, leaving off all fats, she could not get well. She wrote me of all her complaints, but I did not worry in the least, as I was praying for her, and knew that you were. Before I could report to her she wrote me that the swelling had left and that her condition had otherwise improved. I am so thankful to the Lord that you have lead me into the Light of the Truth. I feel like a new person. I am renewed all through since I realized the Christ within.—*M. L. T.*

Greatkills, L. I., N. Y.—I wish to thank you for the manifestation of Truth in my daughter. Some time ago I wrote you for prayers for her ears. Now thank God! she can hear perfectly.—*M. E. B.*

Visalia, Cal.—Over a year ago I asked prayers for health. I have worn glasses for years, and whenever I would break them I would have a raging headache. While working I lost my glasses and never noticed it for about two hours. I concluded that I did not need to wear them and have gone without them ever since, and have had no return of the headaches. I thank you for your prayers, and I praise God for the blessings and wonderful freedom.—*W. R. H.*

Brookline, Mass.—I wrote to you about two months ago for prayers for a bad skin disease. I am thankful to say that my skin is practically well.—*Miss C. B.*

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Overbrook, Kans.—About two months ago I requested prayers for a friend, who had been bedfast and very low with heart and kidney trouble. She began to improve at once after I wrote you, and she is now up and doing her housework. Her case is the wonder of the neighborhood. May God bless you in your good work.—*Mrs. H. T.*

Meeker, Cal.—My feet and ankles were very painful last summer. I asked your prayers and was healed. I have been stronger since and have been able to use my right arm to do heavy, hard work which I could not do before. I wish to tell you of two of the invalids of whom I wrote you. A few days ago Mrs. T.'s mother came in, and I asked about the daughter, and in a glad answer she told me her daughter had spent a week with her, and that she was wonderfully improved; saying that she was more like herself than she had been for years, her mind being much clearer. I saw little W. G. that had nervous trouble. He is well and getting fat. At the time I wrote you he would fall down and could not walk by spells, and the doctors could do nothing for him. Praise God for his wonderful healing power!—*M. J. J.*

San Francisco, Cal.—I wrote to you, requesting prayers regarding severe headaches. I got relief about the time the letter reached you, and I praise God for all his goodness in spiritual enlightenment as well as in physical relief. I thank our Heavenly Father for the blessings the Silent Unity Society is bringing to humanity in happy, useful and victorious lives.—*Miss. M. H.*

Minneapolis, Minn.—We wired you to pray for T. H. for consumption. Several times he sank very low, and several times he had apparently gone out of the body, but at two o'clock he had a wonderful relief, and his mother told us this morning that she knew he was re-born. You may know that we are rejoicing in the Truth that does make us free, and are blessing the channels which can so confidently speak the powerful Word, which quickens and regenerates with the Holy Substance of Love Divine.—*M. E.*

Frankfort, Ky.—I wrote you for prayers for my son who was not expected to live. My letter had hardly reached you (I know from the time it was sent) until he began to get better. His fever was 104, and to me it seems a miracle. Faith and your prayers did it.—*Mrs. C. W.*

Des Moines, Iowa—When I wrote you, requesting your prayers for my wife who was suffering from acute nervous prostration, and terrible headaches, she was completely

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exhausted. Her stomach refused to retain any medicine. I mailed your letter about eight o'clock and held a silence at nine. She was then sleeping and seemed to be resting quietly, continuing to sleep until midnight, then she awoke conscious and free from all pain and distress, and feeling so much better. She had several attacks of numbness of the right side; that too had gone, and there has been no trace of it since. The doctor was greatly surprised at her condition, and said that he did not understand how she could improve so much all at once. She is now able to do some housework, and is gaining in strength.—*J. B. G.*

Magnolia, Texas—My heart is full of grateful love to my dear Lord and to you for your prayers. My breast is perfectly healed. May God's abundant blessings be poured out to you for all your good to his creatures everywhere.—*L. S.*

Oklahoma City, Okla.—How happy I am that I have witnessed one of the most wonderful demonstrations, that of little M. H. She is perfectly well. I wrote you to pray for her, as she had typhoid fever. My friends said that when the fever left her she would have to have a stimulant. I said she would be stimulated with the Spirit of God, and the day the fever left her she sat up in bed and played with her dolls, and inside of three days she was up. People wonder at her immediate recovery after seemingly such a severe illness. I thank God and Unity for this great blessing of health.—*Mrs. J. W. H.*

Salem, Ore.—Several months ago I asked you for prayers in overcoming pain in my spine and hips and am glad to say that I am well. At the same time I asked prayers for my mother for weakness of the bladder and hemorrhoids. Her bladder is much better after many years of discomfort. A woman for whom I asked prayers for rheumatism and an "issue of blood" showed no signs of improvement and gave up, saying it was not the Lord's will for her to be healed, but I did not give up, knowing that you were with me in prayers. Yesterday I learned that she is practically a well woman. Praise the Lord!—*E. M.*

Anacostia, D. C.—I wrote you asking prayers for my restoration to health. I had a fall which injured my hip and spine and have been a patient out here for ten years. One lower limb was three inches shorter than the other. This morning when I awakened, I found that the short limb was nearly as long as the other one, and when I walked to the dining room my toes touched the floor; later in the day

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my entire limb became as long as the other and I can stand erect without any support. I praise and give thanks to our Divine Healer.—*R. S.*

Denver, Colo.—Mrs. Z. is much better, and the dear little fellow who was deformed, and who the doctors said had curvature of the spine and would never walk, being injured at birth, is now walking. Last Thursday he walked (taking hold of his mother's arm), two miles, and said he was not tired, but hungry. He also talks aloud, so you can hear his voice which is stronger and more distinct. I myself, feel pretty good. Praise the Lord for his goodness. —*M. P. J.*

Cincinnati, Ohio—I wrote you asking prayers for health for my husband who was badly hurt in an automobile accident. I am very happy to inform you that he is getting along so well that his recovery is thought to be very remarkable. I wish to thank you for your prayers.—*Mrs. W. H. T.*

Scottsdale Route, Phoenix, Ariz.—I wrote for healing for my husband. He had rupture in his side from lifting. He is now working, and does not use his truss. The doctor said he would have to wait six months to take off his truss. I praise God and thank Unity. May God shower wondrous blessings upon you.—*M. E. R.*

Colorado Springs, Colo.—I wrote you a week ago for my husband, as he was suffering from mental depression. I feel thankful to say that he began to get better almost immediately, and is now perfectly healed. I return thanks for my own health and well being and praise God for all his goodness to me and to those whom I love.—*E. O.*

PROSPERITY

San Francisco, Cal.—I am returning the amount saved in the Prosperity Bank you sent me, and I am very thankful for your prayers in my behalf. My condition financially has improved somewhat, but the benefit which a relative of mine, with whom I am residing at the present time, received as soon as the Bank arrived was truly wonderful. She owed me ten cents, and she put the amount into the Bank, and she and her husband were wonderfully blessed at once, he obtaining a position after being out of work for a long time, and a friend of the lady sent her many things which were needed in the home. They are truly grateful to the Father for his blessings to them, and to you for your prayers.—*Mrs. M. W.*

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Oakland, Cal.—It is with a heart full of thanks that I send you this love-offering. God's Word, spoken so understandingly by you, has surely brought us prosperity. My husband has secured the position about which I wrote you. The manner in which it came leaves not the slightest doubt that it was the direct manifestation of the Spirit. Our blessings and thanks to all connected with this beautiful work.—*I. C. R.*

Princeton, Ill.—I want to report about my son's suitcase about which I wrote you. Last Thursday it was returned to us by express from Lincoln, Nebraska. Everything in it was untouched, even to several dollars in money which was in the pockets of clothes. Of course, we had made inquiries at the proper places, but they all said nothing had been left on that train or had been turned in. After I received your letter I began declaring the statement you gave me, and in less than a week we had it. I am thanking God for his great goodness.—*Mrs. M. J. J.*

New York City, N. Y.—Last summer I sent for a Prosperity Bank. Things were looking bad for me, and I felt sure you could help. I was about to lose my position. By the latter part of July, I had a good temporary position until November, and by the middle of August I had secured a fine permanent position, in just the kind of work I most desired, and am now holding it. Two of the people to whom I sent UNITY (with money saved in the Bank) have been greatly prospered since receiving the magazine. One had had no position for a year and a half, and was in despair. The financial condition of the other is much improved.—*G. E. B.*

Washington, D. C.—When I wrote you for prosperity prayers, I confess I was a little depressed. As soon as my letter had gone I felt very much relieved, and my spirits rose. The next day I felt even better, and have been able to keep my poise ever since. I know it was your prayers that helped me. My husband's prospects are brighter, and on Monday I received a present of $10.—*M. C. B.*

East Orange, N. J.—I have been asking for your prosperity prayers, and now that I have been prospered in many ways I want to send a thanksgiving offering. A year ago I had no permanent day position, no home, and in surroundings most unpleasant. I had teaching in the evening and for several months that was my only permanent work. Later I was offered a position where I had substituted for one week and accepted it. The position is in every way a

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most satisfactory one. I still have my night class and this year teach four nights instead of three. I am truly thankful.—*A. L. C.*

Tonopah, Nev.—Since first writing you, my husband's wages have been raised thirty dollars per month. Part of it came so unexpectedly, and you do not know how grateful we are for it, and how we appreciate your kind and loving prayers for our increased prosperity.—*Mrs. R. E. G.*

Los Angeles, Cal.—I praise and thank God that I am in perfect health and much stronger spiritually. My husband has a good position. Our business, which a short while ago seemed impossible to pull through, is in a much better condition than it has been for three or four years. For this blessing I thank and praise God continually. I have been able by your prayers and God's law to reduce my indebtedness, and we are both very happy and praise God.—*B. E. P.*

Fort Smith, Ark.—Sometime ago my daughter wrote you that she wished to go to college and asked your prayers. After you answered her letter and told her what to do, I went to work to make the best of what I had in the house, and the result was that two weeks before she was to leave for school her clothes were all ready, but nothing else. Her father would become impatient because she would keep saying she was going, when he couldn't see where the money was coming from. He had given her a lot some time ago and said it all depended on the sale of that lot whether she went or not, but we could not sell it. Later the principal agreed to take my daughter until Christmas of this year for $100, which included board, laundry, and all her studies; also Art in which my daughter is specializing. Their regular prices run from $650 to $850 per year, Art not included. But we did not have the $100 nor the railroad fare. Still, we did not give up. About six days before she was to leave her grandmother received $250 on a debt that she was not expecting, and agreed to let her have $150. I cannot tell you how grateful I am to the dear Unity friends, and for the splendid literature.—*Mrs. E. H.*

Seattle, Wash.—I have your letter in reply to my request for prayers for my husband who seemed to have lost all he had in business and am glad to tell you that an opportunity come to him to make good along the same line. I thank you more than I can express for your ministrations, and for the encouragement I have received to know more

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of the Truth which is liberating me from the sense of loss that has seemed so real.—*Mrs. O. C. L.*

Clarkdale, Ariz.—The prosperity prayers you gave my son have been most effectual, and we thank you and our Heavenly Father for your goodness. He was working in a store and his salary was inadequate for his family expenses. He was led to give up his job and go in business for himself. He was in debt, but he started out full of courage, and is doing well; far ahead of what his wages were.—*A. G. W.*

Winner, S. Dak.—I have been desirous for so long to be with Unity people, so I began holding the thought that the right position was mine, and with the kind of people I desired. When I arrived here I was not at all surprised to find the lady I was to work for, a Unity student. Now I can see my way clear to make a visit to Kansas City, which I have been desiring so long.—*H. S.*

Indianapolis, Ind.—Your prayers have been a wonderful help to me, and I am indeed grateful. Last week I received notice that some money would be paid me which has been standing for several months. A small sum, but very needful at this time. I also went to work on Friday of last week.—*L. W. J.*

Topeka, Kans.—I am so well pleased with the blessings I have received. My work has been better, and I have been successful in paying off some long standing bills that have caused me much worry. I have sent many people to you, and have had them write you because your work is great and every sick and worried soul should know where to find rest. I so much appreciate the little book, "Prosperity and Success," and have read it through three or four times. I am so happy to know that I have found such friends as God and Unity.—*Mrs. A. C.*

Detroit, Mich.—I thank you for the prayers for general prosperity. Indeed I have been richly blessed and I realize as never before that thought is the power that creates all conditions. Four days after writing for the Prosperity Bank my son sent me $25 and since then I cannot count the many blessings God has showered upon me. My health is better than in years. I have had gleams of such rare illumination since you began your prayers, and UNITY is such a help and comfort to me.—*I. A. P.*

Fort Smith, Ark.—I asked you for prayers to increase supply and my salary has been raised $5.00 a month.—*J. M. H.*

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Brooklyn, N. Y.—We are full of praise and thanksgiving this day, for we have been abundantly prospered in all ways through your ministrations. We thank God for his love and protection, and for help that has come to us in every way from the Giver of all Good, who does hear and answer prayer. God bless you.—*T. H. C.*

Washington, D. C.—Since studying the lessons I have found much happiness and Truth and intelligence of Spirit. I have good health and am renewed all through. I have had more prosperity than ever before. When I first wrote I was so much in debt I could not see how I was going to overcome, but thank and praise His Holy Name for Unity, I have found the Source of life, health, peace and plenty. —*L. D.*

Yoman, Mich.—I have been away trying to arrange to save my home, and I have succeeded at last. I feel that it has come about through my faith and your prayers. I also have a place to work where I am very comfortable. I have heard from my son and he is getting along better since receiving your assistance.—*Mrs. L. A. J.*

Los Angeles, Cal.—Please accept my heartfelt thanks for your prayers in behalf of myself and my family. My husband has a good position, and I know that we are going to pay off this load of debt that has crushed us for years. Life looks very different to me now. It is brighter, happier, truer, and I have found all my peace since I found Unity. —*J. C. W.*

Arlington, N. J.—When I wrote I was feeling very despondent, as my affairs were in a very low state on account of loss of customers through death, illness and financial conditions. I cannot tell you how much your prayers and magazine benefited me, as formerly I would have worried myself into a serious, nervous condition. But this time I went along serene and calm, feeling my Father knew my needs and would supply. A short time ago I received a good order from the West and also other orders which I have just filled.—*Mrs. C. B.*

FREEDOM

San Francisco, Cal.—Through conversation I had with Mr. G. and reading your wonderful little book UNITY, I want to thank you and God for the good I have received. I have been using tobacco (chewing) for over forty-five years. The night I brought UNITY home I started to read. At the same time I was aware that I had run short of to-

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bacco. My son-in-law was going out, and I told him to get me a plug, but I am so happy to tell you that it was never opened, and I have had no desire for it whatever. Unity has also cured me of a longing for strong drink. I tell all my friends that it was not my doing, but God working through your UNITY. Your books are worth their weight in gold.—*J. P. B.*

Woodhaven, L. I., N. Y.—I would like to tell you of a demonstration I had some four weeks ago. I was out, and when I came home and made a light there was a mouse running in my kitchen. I had always set traps when I had a mouse in the house, but all last summer I did not kill any flies, and I had less than ever before. I ordered the mouse to go away, telling it I have no right to kill it, and I really felt love for the little animal. I think it was this that prompted the mouse to obey my words, as it has not shown up again, and love is the fulfilling of the Law. I have given up meat, and try to live up to your teachings.—*H. M.*

Manchester, N. H.—I wrote you sometime ago asking prayers for my son-in-law that he might leave drink alone. This son-in-law came home to his wife, and took out a bottle of whiskey from somewhere in the room and handing it to her, said, "Throw this out. I am not going to drink any more," and he has not tasted any since. I know it was in answer to prayer, and holding the blessed thoughts for him. I am very thankful for having learned of Unity, and to know that we can come to each other through the Spirit of Truth and get so much of peace and joy out of this way of believing and living.—*N. A. M.*

Philadelphia, Pa.—You will please take Mr. W. E. W. off your list, as he has stopped drinking and says he is now free and done with the habit forever.—*L. P. R.*

Pacific, Mo.—I give thanks that my son E. has stopped drinking and turned into a good, honest boy. He is at home with us now, and has a position on the railroad. —*Mrs. A. S.*

Walla Walla, Wash.—Last July I went into the kitchen to cook supper and I found the draining board black with young ants. I had not, as yet, been able to make the smallest demonstration, so I stood for a short time in the Silence and declared that there was plenty of food and room for all small insects outside and that they should not bother me, nor I molest them. In less than five minutes the ants disappeared and I have not been bothered since. Since this my faith cannot be measured.—*Mrs. D. C.*

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PUBLISHERS' DEPARTMENT

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TERMS OF SUBSCRIPTION

UNITY one year, in the United States	$1.00
UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the March UNITY:

CLASS THOUGHT

March 20 to April 20, 1917

Held daily at 9 p. m.

I am Fearless and Free in the Christ Love.

UNITY TEACHES PRIMITIVE CHRISTIANITY

Unity is not a branch of Christian Science or New Thought, and it is not striving to add another sect to the world's surplus, nor set up another church in the earth. This is a *school* in which is taught Primitive Christianity. We are striving to set forth in its simplicity what Jesus taught, and as we do this we find that it opens up principles of truth that are acceptable to all men at all times and places. This is proof that the original Christianity of the early church was founded in the very science of Being.

Therefore, the Unity School of Christianity should not be confounded with any of the modern movements that are setting up new standards and establishing new cults.

Christianity was established by Jesus two thousand years ago, consequently there is no necessity for another organization. But those who belong to the original church, which exists in Spirit, should be bringing forth its fruits in their lives. Jesus said, "Go forth; preach the gospel, heal the sick, cast out demons." Whoever is doing this is a member of his church and does not have to be religiously labeled.

We base our whole teaching, healing and salvation upon the atonement of Jesus Christ. We believe in the regeneration and the redemption of the whole man, spirit, soul and body, here and now, through Christ. Our aim is to prove true by our own faith and works, and to help others to

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realize that Christianity can be used and made practical every day by forgetting and putting away sin. Health, prosperity and happiness will appear when the law of Divine Righteousness is fulfilled, and the "kingdom of heaven" within man brought to outer manifestation.

In view of these facts as to the status of the Unity Society, we are not joining any of the many organizations that seek to combine in religious propaganda. Let every man be free to accept the Truth in its most liberal presentation. In our National Constitution is the proclamation that all men are "born free and equal." Now let us give them the same liberty in the "new birth," and set them free from their circumscribed religions.

A call has come to us to have "Temple Talks, Number One" printed in an inexpensive edition, to be used especially for free distribution, so we have prepared the booklet in a form suitable for missionary work. As these are to be given away, we will send them to you for 25 cents a dozen. If you want to help a little in the service of spreading the Truth, send for some of these booklets for distribution. The contents of "Temple Talks, Number One" is: "The Overcoming Power of Divine Fearlessness," "A Psalm of Deliverance," "Temperance," "Man's Power to Forgive Sin," "The Seeing Mind," "The Healing of Personal Will," "The Power of Silent Prayer," "Let There Be Light," "The Man of Authority" and "Safety."

Would you care to have us send you six assorted recent issues of UNITY Magazine? The only charge made for the valuable reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

If you want a perfectly good cloth bound copy of "Lessons in Truth," and do not want to pay the regular price for the book, order one of the 75-cent editions. The contents of this book is exactly the same as the present $1.00 edition; there is, however, a difference in the type and binding, but this does not matter materially.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Maud B. Hunt, 620 High St., W. Medford, Massachusetts.

Mrs. O. L. Randlemon, 2300 B. St., Bellingham, Washington.

M. B. Cline, Box 930, Roseville, California.

Mrs. J. R. Whalen, 1321 S. Acord St., Dallas, Texas.

Mrs. Mary Ames, 148 N. Lewis Ave., Waukegan, Illinois.

Mrs. Mollie Jourdin, Box 1034, Smelter Hill, Miami, Arizona.

Mrs. M. E. Herron, 395 Lexington St., Auburndale, Massachusetts.

Mrs. Ada H. Barnett, 3923 Mera Street, Fruitvale, California.

Lora A. Bennett, R. F. D. 1, Sebastapol, California.

Mrs. Geo. H. Irvin, Lancaster, California.

Caroline B. Stevens, 37 Hellyer St., Orange, N. J.

Mrs. Alfred Southern, 103 Ritherdon Road, Bedford Hill, Belham, London, S. W., England.

Mrs. Georgiana H. Huber, East Liberty, Ohio.

Mrs. Thos. C. Gould, 143 San Lazaro Altos, Havana, Cuba.

Mrs. Wm. Becker, 2805 W. Houston St., Station A, San Antonio, Texas.

The complete index for UNITY Magazine for July, August, September, October, November and December, 1916, is now ready for delivery. It will be sent to any address on receipt of five cents for postage.

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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

TWO HANDSOME BOOKS

At last you may have, in an exquisite limp edition, "Lessons in Truth" and "Christian Healing" bound in a cover not made from animal skin. Without the use of real leather our book-binders have produced these books in a beautifully grained morocco cover with a soft lining. We must acknowledge that the volumes are handsome; lovers of artistic books have sent hundreds of them to friends as choice gifts.

The binding is not only handsome, but also substantial and durable. Through the tests that it has gone, we are sure it will outlive regular book leather. The flexible cover of these volumes lends much to their beauty and adds greater serviceability to the books.

Being a pocket edition, the books have been printed on very thin paper; completed they measure only 4⅜ by 7¼ inches, and are less than half an inch thick, but the type is large and clear.

The books are most attractive. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper and placed in a neat little grey paneled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large, clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

The price of "Christian Healing" and "Lessons in Truth" in flexible binding is $2.50 per volume.

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WEE WISDOM MAGAZINE

The parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by a child determine the character of the man or woman that that child will become. The young mind is receptive and plastic. While in this formative state the child lays the foundation of his character and destiny.

Place into the hands of the child stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier and happier. *Wee Wisdom* Magazine is the ideal friend to little folks. It brings them bright, interesting and constructive things. It teaches children how to think along the right lines, and does it in a way that is interesting to wideawake boys and girls. The subscription price is 50 cents a year.

Some time ago we published in this magazine an article by Theo. H. Winans, M. D., entitled, "Why Tonsils Should Not Be Removed," and its popular favor has justified our reprinting it in tract form, which we have now done. The price of the tract is 2 cents or 10 cents a dozen.

Springfield, Ohio—The book, "Christian Healing," limp edition received in perfect condition. Both my son and myself are much pleased with it. The binding is beautiful. We *all know* what beauty the contents contain for us. Thank you for sending it.—*L. J. T.*

Brooklyn, N. Y.—In reading over the instructions of prayer which I have received there seems to be no words to express the fullness of joy that comes with it. My heart is full of gratitude because your prayers and mine are being answered every moment. That explanation of the Lord's Prayer has done more to show me the Truth about unanswered prayers than anything I have ever before read or heard. I am unfolding all the time, and such a great light came to me this morning. I have two little children who have been brought through love to me for healing and I am now no more eager. Your prayers will help me to perfect my understanding and direct my life work according to this perfect Law.—*Mrs. C. C.*

Schenectady, N. Y.—When I am worried and troubled over my affairs and read UNITY there is a quietness steals over me that rests and stills the troubled mind, and now as I write I feel so much better, and the worry is gone.—*Mrs. L. M.*

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of March to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

WEEKLY UNITY

Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideas of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

There are several excellent features in *Weekly Unity*, one of which is the Vegetarian department. Health, and mental and spiritual power have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department. Vegetarianism is true to the principle of life and health. It prevents intemperance, sickness, disease, cruelty and death. Each week "Veg" gives a number of recipes which are valuable in preparing healthful, wholesome dishes without animal flesh. *A humane diet is a great aid to spiritual development.*

Weekly Unity is $1.00 a year. (Add 52 cents for foreign or Canadian postage.)

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Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
Sacramento—Home of Truth, 1609 G St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St.; near Sutter; Downtown Truth Center, 617 Shreve Bldg., Metaphysical Headquarters and Library, 126 Post St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2200 20th St.
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Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
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Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street; Mrs. M. M. Hunter-Jones, Royal Cecil Hotel.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London W.
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MISCELLANEOUS WRITINGS

By H. EMILIE CADY

Author of "Lessons in Truth," etc.

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Most of the essays contained in "Miscellaneous Writings" have gone through many editions, indicating an unusual demand made by the public. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. This, H. Emilie Cady's works have done, for countless numbers today are rejoicing for having heeded the message from the pen of this inspired woman. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

Eleven articles of spiritual interest have been selected for this volume of "Miscellaneous Writings." The contents follows:

If Thou Knewest; The Spoken Word; Unadulterated Truth; In His Name; Oneness with God; God's Hand; Trusting and Resting; Neither Do I Condemn Thee; Loose Him and Let Him Go; All Sufficiency in All Things; Finding the Christ in Ourselves.

Printed in large attractive type on very good book paper. In paper binding this book sells for 50 cents; cloth binding $1.00.

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send UNITY Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazines he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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Application for Unity Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name .....

   Address .....

   City .....

   State .....

2. Name .....

   Address .....

   City .....

   State .....

3. Name .....

   Address .....

   City .....

   State .....

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of sender .....

Address .....

City .....

State .....

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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 46 KANSAS CITY, MO., MARCH, 1917 No. 3

THE PATH OF LOVE

AUGUST HASHAGEN

The way to Peace—this is the Path of Love.
The way to Faith, the way to God—this is the Path of Love.

WHO IS there among us, who does not desire Peace? And if there seem to be so many of us today who appear to be so completely taken up by their various pursuits in life or by a life of pleasure perhaps, in their heart of hearts there always remains the eternal desire for peace! It is only a question of time with each one of us, when the gayeties of life, when wealth and riches will appear in their real light, stripped of their glamor. Then comes the longing for peace; to each one of us; to all. And love is the one and only way to bring to us the one and only thing in life, which makes our lives full and blessed.

Love, love and love again for every living thing in this world of ours. Love for those whom we love, as well as for those whom we have counted our adversaries. Love for all of God's great, wonderful creation, love for God himself.

I have met many good and earnest souls in my life, who were doing their best to lead what they considered an upright life, full of love. They loved their friends. They were willing to make sacrifices for these friends, without thought of reward or return, and still they had not *peace*.

They loved, but they did not love well enough. For if you would have peace, peace of the heart, peace of the soul, then you must love *all* whom you meet in your daily walks of life. And your love shall go further and you

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shall love all those whom you do not meet and know; all those who but live with you in this great city, in this great land, in this great world—in God's world.

Your love must reach to all and you must love all of those who even at the present moment are trying to injure you. This last seems a very great task indeed to many of us. It is the stumblingblock, where so many of us fall short of the goal, which is almost within our reach. And here some one will say, "I have forgiven ! I have tried to forget! But I cannot love this person, who is wronging me day after day! I cannot, I will not love him!"

And here is the reason why you have not found the peace in your life that you have been hungering for! The world around you may be full of sunshine, but if the sunshine is not in your heart, then there will be darkness within you. Your soul will be troubled, your heart will be full of fear—and you will not have peace. It cannot be otherwise.

"I cannot love him! I *will* not love this enemy!" To those who *will* not love I have little to say; but to those who think they cannot love the one who is wronging them, I can show the way. The path will not be as difficult as you may believe it is. In truth you will find that it will become more and more easy from day to day, and once you are firmly walking this path, you will not be likely to forsake it again.

There dwells within every living thing on this round earth of ours the everliving spark of God. If it did not dwell there, the thing which lives could not live. For life is God.

And God is good! And so is, and must be, this living spark within. And in the end it is the real self, the real life of the living thing. It is sacred. It is holy. It dwells, it lives in the green blade of grass, in the tiny flower by the wayside, in the bare trees on the silent, wintry, snow-covered hills; it lives within the wild thing of the forest, which flees the light of day; it lives within each woman and child; no matter how good or how base and low they be.

It lives. It lives today. It will live eternally. It is

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immortal. It is good, it is all-good. For is it not part of God? It is God himself!

Then let this part of you, let this, your *real* self, speak after this. And let it address its voice to this part of the one who is so grievously wronging you; let it speak to this, his *real self*. And you will marvel how on the instant your bitterness seems to have vanished. You will not understand how you could have been so bitter. And you will know that there has come a wondrous change in your life now. This change is so great and so sudden that your heart will throb and weep with joy, and the anxious fear will grip your soul, that you may lose all again as suddenly as it has come into your life.

But when you ask me where within you this spark of God, this soul of your soul lives, so that you may know, then I cannot answer. Each one must search and find and know for himself.

But go out into the open, into nature, and when the trees whisper to thee, open thy heart and thou shalt know, for it is God who is speaking to thee.

Go out into the world, into the crowded streets of the city and when thou seest a face which tells of a deep secret sorrow, of a troubled heart; when thou seest an eye that brings glad tidings of heartfelt human joy and happiness, then thou shalt know, for it is God who speaks to thee.

Listen to this voice! Let it enter into your deepest inner self, where it will find open the gates to the good, to the all-good within you, the gates to your true, your real, sacred, holy self. It will reach the Christ within you. It will reach God.

And now that you will have found the Christ, will have found God within you, you must follow the voice from within. Then you cannot fail. Then you will find yourself surely and safely on the Path of Love!

It may not always be an easy task to follow the dictates from within. The human, the mortal part of ourselves will doubtless try again and again to assert itself. But do not despair. Your way is clear now, and, as I have said,

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after a very little while you will find that it has gradually and almost imperceptibly become more and more easy. And after another little while you will know that you will never leave the path of love again.

But you must watch yourself closely, lest you depart from your way. Did you give alms today? A good, round sum, perhaps? Yes? And how was it given? With a word of advice, into which in spite of yourself there crept a tone of superiority? Ah, then, my friend, you were not walking the path of love! Far better you had given only a warm look, a word of kindness, than this money which may bring comfort for a while, but which carries with it a sting that lasts!

Or have you given today in silence, perhaps without a word of comment, but inwardly holding the thought that this needy friend "should have known better;" that after all his misfortune was largely of his own doing, and that if you had been in his place, it would never have happened to you? My dear friend, then you were not walking the path of love!

Before you give money and help, you must give yourself! The voice of the Christ within you must speak, if you would follow the path of love.

Or have you today passed one of the many derelicts of humanity, that are filling the streets of our cities, thinking perhaps that while it is distressing to see these unfortunates all about us, still you do not see how anyone can sink so low? Do not, I beseech you, harbor such a thought! This is not love! And is it not written, "Judge not, lest ye be judged"? Do we know of the fearful temptation which this poor, seemingly lost bit of humanity had to endure? Have you and I ever faced starvation? Has dishonor ever stared us in the face? Then let us not draw back in horror from this poor, miserable human being with white hair, bent back and shaking knees, as it is stupidly mumbling to itself on the curb of the gutter! Let us not judge the fair, young, gaudily bedecked creature of the street! It is for you and me to help them, even though it be only by a look of love.

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If the enemy should today attack and invade this fair land of ours, which city would be dearest to the hearts of our people after the war? Would it be the one in the interior, safe from the mouth of the giant cannon of the hostile forces? Or would it be the one which has been battered and torn by the shells hurled upon it, but which in the end was saved from the enemy?

And will it be different with this unfortunate brother of ours, who has fallen by the wayside today? Where will you and I be in the mercy of the Father, who seeth and knoweth all? You and I, who have been "safe and secure in the interior, far from the firing line"? You and I, who have never known the temptation of this unhappy brother or sister of ours?

Let us be humble. Let us pray, "And lead us not into temptation!" And let us lend a helping hand. Let us love, love and love again!

Believe me, humanity, poor erring, stumbling and falling humanity, at heart is not bad! Think of this terrible war in Europe, where men have been tearing each other to pieces for two long years and more now. When the battle is over, the good in the human heart leaps forth again and deeds are done which are wonderful, but unnoticed and unsung, because they happen every day, "right along." Men who were shooting and killing each other only a moment before, become angels of mercy. At the risk of their own lives they rescue the fallen foe from certain death. They bind his wounds, they feed and shelter and clothe him.

Here in the midst of one of the great cities of the East, there is a large store which employs thousands of young girls. They do not earn a great deal of money and much of this may perhaps be spent on frivolity or little vanities, which latter word I should much prefer. And it so happens that the newspaper vender on the corner bitterly complained to me one day that these young women were wont to "run up a week's bill for the *Evening Journal*," and after that walk home by another route!

It was and is a wrong and shameful thing to do, I

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readily agree. But I have also seen these girls as they passed the crippled beggar whose legs have been cut off. Time and again I have seen these giggling, frivolous young people turn back after a moment's hesitation and give alms to this beggar! If you strongly condemn the no doubt more than questionable ethics of the former act, can you forget that these same girls here gladly give money which they sorely need themselves? When every penny counts with them? When they will surely have to deny themselves some little pleasure or comfort because of it? Ah, my friend, I tell you again, humanity is not bad at heart! The good dwells in all of us. Sometimes it is sleeping. Never is it dead. Would you help to wake it, to bring it forth, to make it bear fruit a thousand fold? Then walk the path of love!

Great shall be your reward, for you shall have peace, peace within. And more still shall you have, for *Peace* brings Faith. And when you have Faith, "all that the Father has is thine!"

. . . . . wondrous is the power of love. It was some years ago. In a Western city which lies in the shadow of the Great Mountains that span the continent from North to South.

I had been asked to call on two young married people, to try and bring peace back to a troubled home. A mutual friend had asked me to go. "It will be a last attempt," he said, "before the seemingly inevitable and final break-up comes to this once happy home. For there is a child, a small, frail and sickly little fellow of five or six, to be considered also."

Have you ever entered into a home where, the moment you crossed the threshold, something seemed to pounce upon you, pulling you here and there? Where everything else but peace seemed to dwell? This kind of a home was theirs. And it had begun so well! There was comfort, there was health, there was love. And then there had come the unhappy influence of a near relative of the young wife

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between this young couple which had been joined for life, "for better, or for worse."

I listened to their story. It was the same old tale, so often told and always new. The same old story, which has broken so many lives already.

The husband told of the baneful influence of this particular member of his wife's family. This person interfered with his home life in every way possible, day in, day out.

The young woman readily admitted this influence. "But what can I do?" she cried with tears in her eyes. "I am between two fires!" And so it was, for there were, and there often are in a case like this, other and weighty considerations.

That these two unhappy young people dearly loved each other in spite of all that had happened between them, was plain to me. But what was to be done? They both asked me this question in a hopeless, helpless way.

I began in a general way. Just about as I have spoken in this brief article. But when I came to the point where I asked the man if he could send to this person who had brought him so much pain, thoughts of love, he sprang from his chair and cried passionately, "Love! You ask me to love one who has broken my life in a ruthless way, who has broken my faith in all that is good! There are times when I sit quietly in my office and when suddenly the whole room is filled with hate! It grips me, grips me, until I rave and .....!"

I stopped him and told him that right here lay the whole trouble. For thoughts, be they good or evil, are a very tangible thing. I told him how I myself had been affected the moment I entered their home. And when I had said this, a sudden deathly pallor crept into the young mother's face. She pressed her hand upon her heart, as if some great, unknown fear had this moment come over her. I saw her eye, and I knew that I should win the day!

Silently, as if in a troubled dream, she stole out of the room and went into the adjoining chamber, where her child lay sleeping. I motioned to the husband who had looked

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on in astonishment, and after a minute we followed her.

We found her peering anxiously into the small, innocent face of the sleeping baby, a face so pale and still and full of suffering that it made my heart ache. The husband quickly joined her and, was it her pitiful look of anguish and self-reproach, was it the white, quivering lips which opened, but never made a sound—this man knew the truth this instant! This strong, self-reliant young fellow trembled like a leaf, and two hands, which had been kept apart for many, many and long, long, weary months found each other once more. But not a word was said until we all had softly left the room.

Then I began. The doctors had given little hope for the child. They talked of a weak heart and intestinal trouble. They talked of an operation.

But I talked of love, of the Christ-love. I told how it was inevitable that hate, passion, thoughts of evil in this home must have a fearful, pernicious influence on the health and life and soul of a delicate young human being. And in the end I said, "The question, what and who is responsible for this unhappy child's condition, I leave to both of you to answer. But I will show you the way, how you can make him well and strong without the men of medicine and without an operation. Remember, a thought *is!* It *is*, for good, for evil! And if you would save this child's life, then you must learn to love! You must fill this home with thoughts of love, not only for those who are dear to you, but also for those who are wronging you today!"

The young woman lay on the man's breast, crying softly. And the man was gently stroking the blonde head of his helpmate, found anew and beloved as never before, speaking already strong words of love and comfort. My mission was ended.

For I knew this man would win this hardest battle of his life, the battle with himself. Love had done it. Love for his child had brought the love of the Christ, had brought universal love to this home. The child is well and strong today. The parents are happy, as they probably never

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would have been without their former unhappy experience. They have *peace*. And in their strong, blessed peace there rests today also the one, who came so near to wrecking their life and home. And love, love has done it all!

Does this seem like an exceptional case to you? Have you a trouble of your own, which day by day, for many years now has been sapping your strength and ruining your life? Have you a secret trouble like this, which you have been so anxiously hiding from the world? Or is it perhaps an employer who is hard, unjust, at times even brutal? And would you have help? I will give you an armor that he shall not pierce! Would you bring him to his knees before you? I will give you the weapon to do it!

Love, my dear friend, love! Bring to him, send to him thoughts of love!

Does this seem so very hard to do? Is it impossible to you? As I have said, it will not be so, when you go about it in the right way. Let the Christ within you speak to the Christ within him! That is all. Do not trouble before about what you are going to say. The Christ will guide you. Your words will breathe the good. They will be of the all-good.

When you do this, even for the first time, you will wonder how it was that the mortal part of this man has ever been able to influence and affect you in the way it has done these many years. It will all appear to you as nothing from now on. Where you have so far felt dislike and worse, you will now have sincere compassion.

And believe me, this man of iron, who has been what the world calls "successful," even though it be at the cost of his fellow-man, is to be pitied. For after all is said and done, there is no happiness in this world of ours, except it possess *peace*, *peace* of the heart, *peace* of the soul. Is it possible that a man can have peace when his life has been built upon the wrong foundation? Is it not written, "For what shall it profit a man if he shall gain the whole world, and lose his own soul"?

And believe me also, that in the end each one of us

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craveth love. This does not only include your tormentor, but it applies to him more than to all others. In his still hours, when the hustle and hurry of the day is over, there will be the same old tapping at the gate of the inner citadel, which you and I, which millions before us have experienced, which unborn millions after us will know. It is the craving for love!

Try and see whether I am right. The very next time the tyrant attacks you, quiet the human, the mortal part of yourself, which is again wincing under the sting of this new injustice. Let the immortal, let the Christ within you speak. It will send out love, selfless, sacred love. It cannot be otherwise. This love will penetrate the sham of the other's mortal side. And it will go farther. It will reach the citadel. It will pass the gates unchallenged. And it will find a place all prepared for it within!

Do you doubt this? I say, try and see! I promise you that you will see things you have not dreamt of before. Your erstwhile tormentor will not know what is coming over him. He will be as surprised, as you are apt to be yourself. He will look at you, a deep, deep question in his eye. His tone will change, his manner alter, and in spite of himself, he will vaguely feel and resent his sudden helplessness. For a time he may struggle, for the mortal part of him will not give in so easily, will not give up its mastery, which, sham though it was, has been such a satisfaction in the past. But to his knees you will bring your new-found friend, if you will only persevere!

Try on the armor which has been within your reach all these years! Use the weapon which God has given you. Use it often. Use it incessantly, and the more you use it the stronger you shall be for it!

Have you ever met the gentle woman, quiet of mien, gentle in speech, whom you are so glad to meet that you find it difficult to restrain yourself and not tell her, against all polite usage in society, that you are better for having known her? Have you met the gentle man, who so quiet, so natural, so gentle, still seemed the leader among leaders?

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The strong among the strong? Would you be like these two? Would you know their secret, the secret of their strength? It is love!

Not long ago a company of men and women had met at the home of a friend to celebrate an anniversary. There was the festive table, there was music, there were beautiful flowers in profusion. But in spite of everything a cloud seemed to hover over all. Everyone appeared restrained, formal and distant. And everyone suffered, for they dearly loved her whose day of honor it was.

Then there arrived at last, a belated guest. And with his coming things changed. The unhappy cloud disappeared. In place of formality, there was a hearty response from all. And in the end everyone wondered why it should have been so different in the beginning. No one seemed to know just when matters had changed. And certainly no one knew just how or why. Would you know? Then listen.

It was love. Of this last and belated guest perhaps not half the company could today answer the question—was he old, was he young, was he fair, was he dark? But in one thing they would all agree, they were fond of him. And this was his secret. This was his strength. He brought love to them. Love in a wholly selfless, but a very practical way. He did not trouble about the words or the way. The Christ within him took care of all this. As he sat there quietly among this chilled and uncomfortable company, he sent his silent messengers in all directions.

To the hostess, who found it so difficult to conceal her unhappiness, he sent the thought, "Be still! Do not worry. Things will change. All will be well!"

To the elderly man of business at the end of the table, who looked as if some secret trouble were pursuing him even here, he said silently, "Do not worry about this! Thou foolish man, doest thou not know, that God takes care of us all, if we will only trust him? Trust him! Leave it all in his hands and I promise that all will be well!"

To the little woman a few seats from him, whose dear,

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sweet face spoke of her great disappointment in life, he said, "Learn to trust again! It was all for your best, whatever God in his wisdom has sent to you. See, here am I, a stranger, a frail human being, whose heart goes out to you, who wants your best, nothing but your good! Do you think that God, who is all-loving, could do less? Have faith! Be still! And love, love!"

And so to all about him he sent thoughts of peace and comfort, of freedom from care, of health—of love! It was selfless love, given without hope of reward and return.

I hear some one say, "Yes, this is all very beautiful, but I cannot see in which way this love could reach their souls, their heart of hearts!" Neither can I tell you in which way it did this. I can only tell you that it did in this case, and that it does and will do in every other case. Try and see for yourself!

If you are not satisfied with this answer, then I in turn will ask you a few questions; if you can answer any one of these, I shall willingly retract all I have said here, even though it be the result of a lifelong faithful seeking and searching.

What, I ask, is it, that makes the blade of grass grow? What is life? What is time? And what is space? What is infinity? Can you grasp it, that there was no beginning, that there will be no end? That it always was and that it always will be? Can you grasp it, that it will take forty million years at the rate of one mile each and every minute, before we can reach the *nearest* star in the heavens? Can you grasp it, that this is the *nearest* star? That there are visible to the human eye untold millions behind this first star at distances thousands upon thousands of times greater? Can you grasp it, that behind this visible universe there are more millions of great worlds, unseen by us, which all travel their appointed way, guided by the same strong, loving hand, that guides your life and my life and all of us?

Can you tell me? No? Do you say that these things are not for us to know? Then do not question what I have told you of love and its all-conquering power, for it is love

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and love alone, which rules this world, the whole universe, your life and my life; it is love, which does all; it is love, which *is* all!

.....do not despair, if you find, that the path of love at times is not walked as easily as you would wish to have it. The mortal of us will not give way at once. Nor will it always remain quiet, once that we have subdued it. It may try and assert itself again and again. Do not despair, for it is well, that it should be so, for only in this way will we become more perfect.

There are certain rules, which we should observe, however, and which will make our path more easy and help us on the way. You have been told to beware of the spoken word, to let it be hopeful and helpful. I tell you to beware of the thoughts you harbor. Do not permit a harmful thought to enter, do not give it room. Above all, do not, even mentally, criticise your fellow-man. See the good, see the Christ in him, and all desire of fault-finding will pass on the instant.

Do not trouble about studying many books. Read a few pages of your favorite in the morning, for this will prove a strong help during the day. Once you are on the path of love, you will need no one for help. You are one with God. And it is love which has made you one.

With this new-found strength you can face the world and be the victor everywhere. But use your power, use it freely!

Go out into the crowded streets of the city and watch the people as they hurry along. There is hardly an eye which is not preoccupied or which does not seem anxious and troubled. Rarely will you see a face which is bright and speaks of sunshine. Do you know what troubles these thousands of men and women? Do you know what it is that they need to make their lives full with the joy of living? It is love!

Then let us go out into these same crowded streets and fill our hearts with love. And let us give again and again of this, our priceless treasure. Let us do acts of kind-

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ness wherever we can. Let us send out thoughts of love to everyone we meet! To the poor, to the rich, to the young, to the old!

Are you one of these timid souls who dread going out into this busy world? Has your unhappy self-consciousness caused you many a pang of the heart? And would you overcome your fear of the multitude? Would you have it so that it shall after this become a pleasure, nay a joy, to meet the thousands, friends and strangers alike? Then fill your heart with love and send out thoughts of selfless love, as you will meet them. And I promise you that you will be free and happy from this moment on!

Have you made a mistake some time in your past life and do you reproach yourself with having done this great wrong, which to undo, you feel you would give all you possess today? Has this thought oppressed you for years past, and have you felt it as a fearful burden embittering your whole life? And would you have forgiveness and peace once more? My poor, dear friend, love, love, love with the love of the Christ, all that is! And the answer to your long-felt anxious question, to your heartfelt prayer will well up in your heart with a warm, glorious glow, that you cannot mistake. You will not only know that you have been forgiven, but joy and peace shall be yours again. For God is love, and your love has brought God and the all-good to you.

Are you lonely? Have you been deceived by the one you trusted most? Would you have your heart full with sunshine once more? Would you have greater joy than ever before? Then walk the path of love!

Are you one of the disappointed ones who have spent their life in restless work? Have you at last retired from your busy life, to lead a life of quiet and rest, only to find that things are so very different from what you had hoped and planned? Are the days empty, the nights long, so long, that you have begun to dread them? And would you have the *peace* which you have been working, slaving, craving for your whole life long? Then walk the path of love!

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Are you disappointed? Is your material condition your grave concern? Do you fear the future? Are you losing hope? Are you in ill health? Do you find yourself losing faith? My dear friends, walk the path of love and all you desire, nay more than this shall be given unto you!

Those who have loved you before will now love you with a better love. Those who have not been among your friends will bring you what you have brought to them in a wholly selfless way—love.

You shall have *peace*, *peace* of the heart and *peace* of the soul.

And on this day a new Faith will have been born within you. A new, strong Faith in mankind and in yourself. And an *absolute* and *unconditional* Faith in God, a Faith which *cannot* be shaken! You will find yourself trusting and resting safely in the Father's Great Love and "all that the Father has will be thine!"

Let us walk the Path of Love!

TRUE NOBILITY

What is noble? 'Tis the finer portion of the mind and heart,
Linked to something still diviner than mere language can impart;
Ever prompting, ever seeing some improvement yet to plan
To uplift our fellow being, and like man to feel for man.

What is noble? That which places truth in its enfranchised will,
Leaving steps like angel traces that mankind may follow still!
Even though scorn's malignant glances prove him poorest of his clan,
He's the noble who advances freedom and the cause of man!

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.—*Solomon.*

"The smallest pebble in the well of truth has its peculiar meaning, and will stand when men's best monuments have passed away."

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SPIRITUAL RACE CONSCIOUSNESS

IDA M. MINGLE



HE WORLD is no longer on the eve of a great spiritual awakening, but is standing tiptoe at the dawn of the new day, when Truth shall shine with such a radiant light as to blot out forever the reign of error. Clear-seeing minds discern the innumerable adjustments now made in governments, theologies and the world of affairs, to be but the preparation necessary to receive the new Ideal. Like a spring, which must have both an inlet and an outlet in order that the purity of its waters be preserved, the consciousness of the race, that delighted in its revelry of sense, is letting go of its false and time-worn customs and traditions, and making room for the inflow of fresher, purer and more wholesome ideas.

Truth is the "leaven" at work in the hearts of mankind leavening the whole race. Truth, in the form of Christ, is preaching again the good news which Jesus presented to the race over two thousand years ago. Christ is not a person, but a principle, always seeking expression in the hearts of the children of God, which in reality the children of men are.

Throughout the ages, here and there, individuals have been Christed because they had become receptive enough, through continual purification, to receive the fullness of God. Jesus of Nazareth stands as peer among these Christed men. He came to establish no political kingdom, no material method of coping with the effect of erroneous thought, commonly referred to as sickness and disease; no intellectual laboratory through which the truths of God should pass and be made to fit the demands of a selfish populace, no artistic means of glossing over and making beautiful that worst enemy of mankind, death, which is the final culmination of sin, and the last enemy to be overcome. Jesus came to wipe out of human consciousness the belief in the power and reality of sin and its effect. Fresh from

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the Heart of Love, he came understanding the relation between God and man, and in his fearless, free recognition of Spirit as the only power, he proclaimed the supremacy of Divine Law, which when understood and applied to every act of living, will transform suffering men into radiant beings and usher in the only real kingdom of perfect citizenship, the Kingdom of Heaven.

Jesus showed the way into this kingdom by *being* the way, making himself the demonstrator of the Christ, which is to lead all men out of the darkness of material and selfish consciousness, when they too claim their inheritance and demonstrate their divinity. Jesus taught the law of love as a means to abundant, eternal life. This is the law which is seeking perfect expression at this time, however contrary the appearance may be. The world was never so hungry for real issues as it is today. When Jesus delivered his message he was like a lone star shining in the night of ignorance and bigotry. Now humanity expects new philosophies and follows leaders who have a vital message, until they prove for themselves its worth. However, the verdict of the crowd is not always a reliable one, but it shows the desire of men to grow and press forward.

People once aroused to new ways of thinking never settle back into the old. A seed once sown in the mental soil of the universe is bound to produce a harvest. Every thought is a seed which takes root in Universal Substance and brings forth after its kind. Upon the thinkers of Truth rests the responsibility of sowing the spiritual seed, which is awakening and redeeming the mortal race consciousness from its dream in conditions less than the Divine Ideal. Every man is really desiring to bring forth the Divine Ideal or Higher Self, though he be unconscious of it. He longs for the freedom to think, to speak, to act according to his own will. With high hopes he sets out on life's journey expecting to "make good." But entangled in the web of personal, selfish thinking, and influenced by the thoughts of the race, he takes the wrong direction and becomes lost in a maze of thought wanderings, for it is his attitude of mind that steers

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his course. Man has been given dominion over all that is in the earth, but it is well to realize that this power to rule was given to God's man, created in his "image and likeness." How necessary then that we come into the realization of our real nature as sons, and declare as untrue all limitations in the realm of effects, knowing that according to our thought and word so shall it be. Man's natural heritage is the good, and he has a right to enjoy its fruits.

In an understanding of his Real Self, man would express in harmonious order all the qualities of the God-self. But through ages of ignorance and selfishness, he has misused his God-given capacities until this power within takes the form of destructive forces instead of constructive ones. The hearts of men are awaiting an understanding of how to use aright the power that makes perfection possible. Teachers of the past, as well as the present, who use as their foundation premise, "Thou shalt not," have only strengthened the idea of sin. This procedure of thinking has built up the hard conditions in the world, known as the mortal race consciousness. Man must change his base of thought, using as his premise the Truth of his real nature, and work from the within outward. "A house divided against itself cannot stand."

Man living in the personal, seeking selfish expression, must come to naught. What is true of the individual is true of a race, and so now, as always, when new revelations are made to man and a new era of consciousness ushered in, error seems piled mountain high in a last effort to assert its supremacy. But wise students of Truth, true to the inspiration of the Almighty Spirit within, answer this Pharisaical voice with the same force that Truth uttered centuries ago when it exclaimed, "Which of you convinceth me of sin!"

The perfected spiritual race consciousness is to be an entirely new one, and will contain in itself the fulfillment of all that is holy and true. It is not the mission of Love to destroy, but to fulfill. Those things that man in personal consciousness has treasured will become doubly valuable to him because of his understanding of their reality. Those

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forces which have, through his ignorance, been his pitfalls, will become his obedient servants to bless and multiply and replenish his earth (body and affairs) with all that is for his highest good. No man liveth unto himself alone, and what blesses and prospers one, blesses and prospers every receptive heart. All in consciousness that retards man's growth must be transmuted into its real nature, must be thrown into the furnace for purification. None of the baser thoughts or desires can be carried over. More than that, none of the *relative* good and desirable conditions of mankind can enter the spiritual consciousness. Only that which is eternally true and permanently abiding as a reality, always applicable to the Divine Idea Man, will be admitted into this new kingdom. Man's real nature is spiritual, and all his thoughts and desires must be in keeping with his divine heritage. There is but one goal for man, the attainment of eternal life, which embodies the unification of his Spirit, soul and body in the Christ Mind. This is the Divine Ideal toward which humanity is ever moving.

We are not to be hirelings in this new kingdom, but shepherds, having every sheep (thought) trained to answer to the voice and follow the leading of Christ. Christ is the "door." "He that entereth not by the door, but climbeth up some other way, the same is a thief and a robber." The thief cometh "but for to steal, and kill and destroy," but the Christ comes that we "might have life and have it more abundantly." "There shall be one fold and one shepherd" in the perfected spiritual race consciousness. This is not a blissful state to be realized ages hence, but is a state of consciousness now being formed in our midst. Every earnest seeker of Truth, who steps out from the false cycle of thoughts and fearlessly, freely and sacredly consecrates himself to the One Shepherd is eligible to citizenship in the One Fold. Upon cooperation with the Spirit of Truth depends the individual's redemption from the bondage of the lesser self.

Jesus proved the supremacy of the God-man over every limitation and set at naught every science having for

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its foundation principles less than those contained in the Science of *Being*. He assured his followers that they should do greater works, and according to the Aquarian Gospel, he reiterated again and again, "What I have done all men can do, and what I am all men shall be."

The world was formed for no other purpose than that the kingdom of God might be expressed in it, and not for the upbuilding of personal man with his various pursuits and pleasures. Just as we plant a grain of wheat in the ground and expect the perfect harvest, so Divine Mind imaged its ideals in Mind-Substance and expects a perfect expression of its spiritual seed. Flesh and blood are false growths in mortal consciousness and do not inherit the kingdom. Jesus emphasized this point in his reasoning concerning the new wine skins. The new wine of life, which is liberated through establishing in consciousness the Truths of Being, must have a corresponding abode in both the individual and race consciousness. The spiritualized body and the spiritual race consciousness symbolize the "new skins." If man is to enter the kingdom of God, he must relinquish all claims to the kingdom of man; he must become as a "little child," and be willing to accept in perfect simplicity, faith and confidence the counsel of his Father, who can certainly be trusted to lead his children aright.

Jesus did not hesitate to declare himself one with the Father. He is our exemplar. The Christ consciousness is the supreme attainment and embodies pure *Being*. It is beyond knowing. It is not striving *to be*, but realizes *we are*, in mind, idea and manifestation, the Sons of God. There is only God and his image, through which God presses into visibility. We must accept the responsibility of the new consciousness and act the part. The redemption of the whole earth is included in this responsibility. The good news is to be preached to "every creature."

Man has ignorantly thought that his return to God was to be accomplished through successive deaths and births, but we know that the whole world awaits the redemption of the body. No one really believes the effect of the "wages of

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sin" to be the open door to Paradise. Man's return to God is a matter of consciousness to be attained here and now. His passing from "glory unto glory" depends upon his receptivity to the Truths of Being and his demonstration of these Truths. Man must prove his divinity in the midst of humanity even as Jesus did.

The law of Love is perfect and "God is Love." In the light of this new day, the mystery of Paul's words, "Christ *in you*, the hope of glory," is being revealed. This Christ is being manifested today and is seeking expression in all mankind. "Behold, I stand at the door and knock; if *any man hear* my voice and *open* the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, *let him hear.*"

The difference between individuality and personality is the difference between the universal and the particular; the abstract and the relative; that which is all, and that which is a part; that which comprehends itself as the source of all thought, and the separate thinker. Personality affirms possession and separation, while individuality knows that all things belong to the universal, and that there can be neither apartness nor separation. Personality discerns differences, while individuality sees similarities. We all have these two states of consciousness—the Christ in us is the individual, and the Jesus is the personal. In the resurrection the personal loses the sense of separation and is merged in the universal. This is a complete demonstration of the statement of Jesus, "I and my Father are one."

No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice.—*Jeremy Taylor* (1613-1667 A. D.)

Let man hold to his purpose as with the tug of gravitation.—*Emerson.*

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A PRESENTMENT

EMMA C. CUSHMAN



HERE is nothing but the Creator and the created, and this is the only fact and the only fundamental one it is possible to be sure of. Reason tells us there cannot be two creators, for one must always be greater than the other; one must always antedate the other, since there must always be one before there can be two. All beginnings must be with the unit, therefore the Lord our God is One God, and that being established as a fixed fact beyond argument and beyond doubt, the question immediately presents itself: What can one know of the Creator and his intentions in creating us?

The human soul must have come forth from God, since there was nothing else for it to have come from, and it could not therefore contain anything which was not like God since it could not originate anything. A stream cannot rise higher than its source; the created cannot do more than the Creator. But right here the problem of evil before which every soul pauses, confronts us, and this pause is the fatal step which involves one in an endless maze of argument.

Evil is the opposite to Infinite Good, for as long as we recognize anything, we must admit the possibility of its opposite. The positive must have a negative, but Good, or God, does not need to *manifest* or realize evil. He never creates it, for Creation is only manifestation, and while evil is let alone, untouched, unmanifest, it *is* not. So to God there is no such thing as evil. He is of too pure eyes to behold iniquity. He is sufficient unto himself.

Why has man and man alone touched this unholy thing? If he was created out of the Father with all the instincts of his Creator, pure and loving, why? He could not have been sinful in the beginning, for there was no original sin. He had not "fallen," but he must have looked

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away from the Creator to the creature, and thus opened up the conditions for this seeming something which is *not* God. When the poison was once introduced, it is easy to see how it was handed down and became the fatal inheritance of the race, and how the soul pure and ethereal at first, has become more and more dense until it has resulted in the bodies we see.

Probably the souls of humanity gradually fell through sheer force of selfishness and materialism into mere animalhood, and from that through the mineral and vegetable kingdoms into the undifferentiated condition of the gaseous period, there to await the moment when God should breathe upon the waters and separate the darkness from the light.

At the time spoken of in Genesis, man had already emerged from the evolutionary processes which preceded his advance in what we call our earth, and was already possessed of his human soul developed by the law of growth and vivified by the breath of God, possessed of conscience, the latent memory of the soul, and ready to redeem himself from his past errors and ignorance. The penalty man had to pay for these was a heavy one. His Divine Guide, the God with whom he was One, had become so obscured by all his past life as animal, vegetable and mineral, that it could not be clearly discerned, and so man left to his own resources has had to learn through suffering and unspeakable misery the lessons of humanity. As the ages rolled by and one man became worthy of it, the mists rolled away and he could say understandingly, "I and my Father are One." Then with this comprehension of man's divinity, the race was saved and all creation was raised. No wonder the stars sang together for glory!

One individual containing within himself all the elements of creation, gave the keynote to the world, and preached the gospel of salvation here and now. Henceforth all men were made partakers in that freedom from the old thralldom.

If we ask what we believe about the divinity of Jesus of Nazareth, is it not enough that he became the Christ

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through various experiences, and the same law of suffering and development that each one must pass through. But when he came to the consciousness of his inalienable oneness with God, he voluntarily returned to occupy a human body and to suffer with us in order that he might point out the way, the simplest and most direct way by which each human being might attain to everlasting bliss. He was indeed the "Captain of our Salvation," the first fruits of God's love.

It seems possible that we have all passed through many lives, and that when the moment comes that the Light breaks through this crust of materialism and separate personality, the moment when the new birth takes place, man begins to recover the memory of his soul—the knowledge and instincts with which he was created—the Christ, the divine part of him, or we may better say the divine whole, begins to enlighten him. Then when regeneration has taken place and he finds himself awakened from the nightmare of his long journey through the universe, who can ever describe his feelings since he is man—God, and he knows at last that there is but One who is All *in All;* that there is only Good, for he has tested its opposite, evil, and finds it nothing. Finally he knows that man has become God, because God has become man, and the end of creation has been accomplished: that God may be made manifest in the flesh.

How much trouble he avoids who does not look to see what his neighbor says, does or thinks, but only to what he does himself, that it may be just and pure; or as Agathon says, "Look not around at the depraved morals of others, but run straight along the line without deviating from it.—*Marcus Aurelius.*

There is a musick wherever there is a harmony, order or proportion; and thus we may maintain "the musick of the sphere;" for those well-ordered motions and regular paces, though they give no sound unto the ear, yet to the understanding they strike a note most full of harmony.—*Sir Thomas Browne.*

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Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

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THE SINGLE EYE

"The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."—Matthew 6:22.

HAS THIS a practical application to the individual consciousness, and if so, how is it to be realized? It is not the theory of anything that commands our attention, but its demonstration. Is failing eyesight the result of mental darkness? We know that the organs of the body are made up of an aggregation of thoughts—thoughts of like character grouping themselves about a central idea. The central idea of the eye is light, which is identical with understanding. When one catches a new concept he affirms, "I see, I see," as an assurance that he understands. The body then is not material, but is Mind, and every thought that we think finds its localizing center and brings to the body expression a greater or lesser degree of harmony. To have perfect physical sight, we must have spiritual perception, seeing only the Divine or Absolute Good. This is possible of attainment, else Jesus would not have made this requirement the basic principle of the body of light. He was not given to idle words. We all desire the "single eye." What we can conceive as desirable, that we can accomplish.

Let us understand the application of the eye in consciousness. First, the eye functions on the objective plane of consciousness, and we term it the window of the soul, the camera of the mind. It is this eye which registers the impressions of all our seeing. It is involved in effects only. Second, the *I*, or personal consciousness of man, comprises the different phases of mentality that touch the world of externals, also the realm of soul within. This I governs self-consciousness, and it is in this consciousness that the "evil eye" had its origin. This is the I which partook of the tree of the "knowledge of good and evil," thinking by so doing to become as God, having all wisdom. It is very evident that when man first beheld evil, or rather failed to

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behold Good, he deflected some of the rays of light, thus building up a consciousness adverse to the Light. As a result of man's separation from Divine Will, he began to wander in gross darkness, and through giving his thought to the personal I, he brought into manifestation the realm of materiality with its limitations.

Man continued in darkness until the advent of Jesus Christ, who came proclaiming man to be the "light of the world," thus lifting him out of the darkness of his ignorant thinking. Jesus Christ symbolizes the Light of *I Am* which is in every man. The *I Am* is the spiritual eye, that which perceives pure Spirit, and through which the "body of light" comes into expression. We call Faith the spiritual eye, and so it seems to the outer man, for through Faith we begin the establishing of our spiritual consciousness. But in Pure Being the *I Am* is the inseparable Son (Sun) of God through which the Father radiates his glory.

When we come into the consciousness of the Light of Truth, we seek no further knowledge of evil, for Truth is not concerned with untruth. We abandon also the activity of the I and cease our seeking for self. Our one mission is to let our Light shine that men may see our good works, and glorify the Good. Man, the *I Am*, is but the avenue through which the Father shines, and our shining depends upon our capacity and willingness to let God express through us. I am responsible for my own Light, and it is not only my mission but my obligation, to let my light shine *before men.*

Why undervalue this light which is God in us? It has a place in the Divine Whole, and its non-expression leaves somewhere a bank of darkness untouched by the light. This darkness may be in the hearts of our next door neighbor, our own immediate family, or in many out-of-the-way places, all of which are awaiting hungrily, though they know it not, for the first faint beam of Light which is to dissipate the darkness of their vision. As we walk in the Light every activity of living becomes but an opportunity to demonstrate Truth. Good works become our natural ex-

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pression. "He that doeth the truth cometh to the light, that his works may be made manifest, that they have been *wrought in God.*"

"I can of mine own self do nothing," is the conclusion of each of us when we come to know God to be the Source of all. This is the first realization necessary in seeing with the "single eye." Knowing that it is the Father who "doeth the works," gives us faith in overcoming adverse conditions, and establishes us in the consciousness of power and dominion. If we even admit the possibility of failure to accomplish *anything*, we are apt to experience failure in our most cherished undertakings. As long as a thought is alive in consciousness it is reproducing in some degree. There is no inactivity in the realm of Mind.

It is through the *I Am* we attach ourselves to conditions, desirable or otherwise. If you are in the habit of attaching *I Am* to weak, sickly or impoverished words, face about and begin the practice of the "single eye" (thinking good). Discord of any kind is only a bad habit established through wrong thinking. On the other hand, if it is health you need to realize and manifest, keep your eye single to the idea of health, absolutely refusing to think (see) anything less than the Perfect Health Idea. Declare always in word and thought for that which is for your highest good. In so doing you are laying stone upon stone, the foundation for the "body of light" in which there can be only health, youth, life and perpetual growth. To realize Light, we must *mentally* turn from the shadow.

No matter what the clamor about you may be, silently declare: "I see only the good; I hear only the good." We are not obliged to join in conversations that dwell upon the dark side of living. Take the position in such cases that the soul is seeking light—and shine. Audible denial of error is more courteous than sympathetic interest.

That centering one's thoughts on the Divine, exalting in consciousness the good, does vitally affect the eyes, has been proven many times by the writer. As a child I was subject to spells of blindness, coming, as I now believe, from sub-

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conscious thought activity. As I grew to womanhood they disappeared. But upon coming into a consciousness of Truth, and entering into the redemption of the subconscious realm of mind, I must have trampled, with a thought, upon the sleeping demon, for he awoke expecting, no doubt, to again take up dominion. Then it was that I realized the practical application of mentally seeing the good, and holding that the Light of Spirit is the only consciousness, having it in no darkness at all. Once as I sat in darkness, calmly consecrating myself to Divine Mind and its ideas, renouncing all ideas less than Good, making no reference whatever to the idea of Light in a specific way, I was suddenly ushered into such a dazzling light, so much more brilliant than ordinary sunlight, as to make the comparison a crude one. In the exaltation of the moment I understood more clearly the Revelator's vision of the Holy City, in which the glory of God is the only light needed, for the light which actually penetrated, not only my eyes but my whole body, would illumine the whole consciousness if allowed free expression.

It is not that we do not desire this "body of light," that we do not have it, but that we have not yet learned how to bring it into expression under Divine Law. But if we can believe that Jesus meant just what he said about "keeping the eye single," and begin the earnest application of this principle, it is a logical conclusion that the glorified body will be the result. Every thought that passes through the conscious mind finds a resting place in the realm of subconscious activities, and brings forth in the body a harvest corresponding to the character of the thought. We have the power to discriminate and say just what kind of thoughts shall pass into the body consciousness. Our body is our own immediate vicinity in which we are to preach the gospel, heal the sick and cast out demons. When we recognize the body to be in reality the manifestation of the Divine Body Idea, we are desirous of bringing into expression this pure spiritual substance. The body will become the "temple of God" when we begin to stamp it with that idea and for-

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sake all ideas pertaining to gross, material consciousness. Conscious activity in the outer and mental realization then will harmonize in the bringing forth of the "body of light." Man is restored to his original power and dominion, not through exercising the I, but through expressing the *I Am*, which is in reality Jehovah God cooperating with Divine Principle to bring forth the perfect man.—*I. M. M.*

SPIRITUALITY: OR PRAYER AND PRAISE

Lesson Seven, Part Two, Unity Correspondence School Course. Written by

JOHN WESLEY KOEHLER

The frequency of the number twelve in the Scriptures is not accidental. The esoteric interpretation is as follows: In many cases there is a resemblance to the twelve powers in man which are as yet undeveloped. These faculties are really so many principalities over which we were made to rule according to Divine Law. Twelve is a perfect number and the Son of Man, our Higher Self, is also perfect. These twelve powers are expressed as centers of consciousness through which we manifest the divine attributes, because we are spiritual.

Man, who has become the master of his thoughts shall sit on a throne, judging the twelve tribes of Israel, that is, he can take dominion over his body if he consecrates himself completely throughout the building centers in the body, purifying the temple to insure perfection. The overcomer is the *I Am* or the Christ within, the real Self of man. The throne is in the secret place of the Most High, where our thoughts are lifted up above appearances and into the realm of the Absolute, the Christ consciousness of Sonship. The twelve tribes are the twelve thought centers: Faith, Discrimination, Love, Strength, Power, Imagination, Understanding, Will, Order, Elimination, Zeal, Life.

The redeemed sons of God, the glorified in body and spirit, are bought with a price, and that price is the crucifixion of the personality, the death of self. Having put

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away that within which is the source of all discord, they have found the universal Music, the abiding joy. Life is more than motion, it is music; more than rest, it is peace; more than work, it is duty; more than labor, it is love; more than enjoyment, it is blessedness; more than acquiring money and position and reputation, it is knowledge, purpose, strong and high resolve. Not by caprice, nor gift, nor favor does a man obtain the spiritual realities, but by diligence, watchfulness, energy and effort. The spiritual Heart of man, the Divine Center, is the Heart of the universe, and, finding that Heart, man finds strength to accomplish all things.

We can develop a new state of consciousness by denying error and making holy affirmations; awakening to the responsibilities of twelve brains, we thus realize our inheritance from God. We must dwell in God and draw from the formless realm of Divine Ideas the qualities necessary for our perfect expression. We thus raise mind and body to Christ perfection. He ceases to argue about God who has found God within. Relying upon that calm strength which is not the strength of self, he *lives* God, manifesting in his daily life the highest goodness, which is Eternal Life. Say to yourself, "I will live in my Ideal now; I will manifest my Ideal now; I will be my Ideal now; and all that tempts me away from my Ideal I will not listen to; I will listen only to the voice of my Ideal." Thus resolving and thus doing, you shall not depart from the highest, and shall eternally manifest the true. Tomorrow is too late for anything. Thou shalt not rise by grieving over the irremediable past, but by remedying the present.

Knowing the Divine Heart within, all hearts are known, and the thoughts of all men become his who has become the master of his own thoughts; therefore the good man does not defend himself, but molds the minds of others to his own likeness. Let a man choose the higher and abandon the lower; he shall then establish himself as an overcomer, and shall realize perfect freedom.

The twelve thought centers of the body are:

Faith (Peter), in center of brain, pineal gland.

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Discrimination (James), pit of stomach.
Love (John), back of heart, solar plexus.
Strength (Andrew), small of back.
Power (Philip), root of tongue.
Imagination (Bartholomew), between the eyes.
Understanding (Thomas), front brain.
Will (Matthew), center front brain.
Order (James, son of Alphæus), navel.
Dissipation or Elimination (Thaddeus), lower part of back.
Zeal (Simon the Canaanite), back of head.
Appropriation or Life Conserver (Judas), generative function.

The disciples gathered in the upper room, which symbolizes the concentration of our forces by the lifting of the thoughts to the Spirituality center at the top of the head. Jesus went up into a mountain to pray, and also assembled his disciples in the "upper chamber" for prayer.

Death is the absence of the Life Idea in consciousness. The idea of death is mortal and born of ignorance. To be done away with, it must be denied right back into nothingness. In the perfection and wholeness of Divine Life there is no place for belief in decay and death, and by conforming to Divine Law we do not die, but by the power of the transforming Word, we change from error and death to righteousness and life. The consciousness of the Spirit of Life, pure and omnipresent and eternal, keeps every cell alive with quickening life and we are resurrected. The Christ man goes through the various centers and rebuilds them with his Word. The abiding consciousness of Life fills every cell of the body with quickening life and it becomes immortal.

The true method of prayer is to put ourselves in right relation to God, that is, the relation of the Son; retire within, merge the conscious with the superconscious, then pray believing that ye have received, and ye shall receive. Our thinking should be made in the Christ Mind. With the superconscious there is only the Eternal Now, and the ful-

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fillment is of the instant with the demand; it is already in Divine Mind. Man makes first conscious unity with God at the Spirituality center, near the top of the head, which spot the phrenologists long ago termed reverence.

Praise liberates love, good-will, recognition of blissful things. It is an unmistakable aid to man. It is creative. We need praise to harmonize us with all that is good, and to make us receptive to the Divine gifts, which are ours even before we ask. The object of praise is to awaken in ourselves a higher realization of the omnipresence and power of God. Prayer and praise change man, not God. Man is stimulated to greater activity and strength through praise and prayer. Praising God is thanksgiving and brings increase. Praise is the outer expression of an inner joy. Real joy is born of an understanding that all the affairs of our lives are under law and order; that man has power on earth to forgive sins.

In the thirty-third Psalm we learn that God is to be praised for his goodness, for his power, for his abundance, for his justice and mercy. "Rejoice in the Lord, O ye righteous: for praise is comely for the upright." The last seven Psalms are full of praise: "Let everything that hath breath praise the Lord." "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God" (Psalm 50:23). Praise as a concomitant to the overcomer's life is shown in Proverbs 27:21: "As the fining pot for silver, and the furnace for gold; so is a man to his praise." David showed his loyalty by praising God seven times a day with the result that he found great peace (Psalm 119:164, 165). "I will pray with the spirit and I will pray with the understanding also" (I Cor. 14:15). "Pray without ceasing. Rejoice evermore. In everything give thanks; quench not the Spirit" (I Thess. 5:16 to 19).

The mind lays hold of an invisible thought-substance and creates through praise. Our bodies respond to praise, each cell being roused to Divine accord and the body grows into a state of joyous well-being. In a similar way the com-

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monest things may be transformed into the pattern of our ideals. The earth is not different than we, for the same obedience to the same command to praise causes the earth to yield her increase. The law of increase is praise. Flowers grow better for those who love them than they do for those who are ignorant of the law.

People enslave themselves by depending upon practitioners to help them, or solve mysteries for them; knowing that we are free, by our word we can create any desired condition, according to the Law: "As your word is, so shall it be unto you." It is unwise to seek light and help from spiritualistic mediums and fortune-tellers, astrologers and the like. But through *faith* in the mystic, or medium, or the intricate horoscope, or whatever else we hold up to our mental view, their predictions sometimes come to pass. Remember, man is the architect of his own fortune. This law of thought will bring to pass what man believes in and expects. If he has faith in what has been told him by mediums and fortune-tellers, he brings it to pass himself by his faith.

The true way for man to bring good to himself is to apply the Law of Praise to himself, the real Self, the Christ principle, and talk abundance, talk prosperity, talk success, talk peace, power and plenty for all. All power is given me in my heaven and in my earth. We must serve the Lord with joyfulness and gladness of heart.

The source of joy is within each one of us. By attuning our thoughts with those of the Universal Mind we enter into the joy of Spirit. Real happiness comes through the Christ-consciousness and not from without; that is why people seek it in vain when they seek in the external. You are formed for happiness, purity, wisdom, love, plenty, joy and peace—these are the eternal realities of the kingdom, and they are yours, but you cannot possess them in sin; they have no part in the realm of darkness. They belong to the "Light that lighteth every man that cometh into the world," the Light of spotless Love. They are the heritage of the holy Christ-Child, who shall come to birth in your soul

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when you are ready to divest yourself of all your impurities and superfluities. They are your real Self.

All around us, and permeating all things, is something finer than the atmosphere called Universal Ether. It is the spiritual manifestation of an energizing Divine Idea-Substance. We may appropriate this Substance as often as we wish, for the supply is inexhaustible, and it is convertible into the thing we most desire, by our word, the law of prayer and praise.

Man can make practical application of the law of Praise at all times by saying and believing with thanksgiving: "I am Love; I am Strength; I am wise; I am abundantly supplied; all that the Father hath is mine," and we must know also that with the praise is the increase for ourselves, for our possessions, for the earth. "Then shall the earth yield her increase; and God, even our own God shall bless us." We are sowing the seed when we say *I Am.*

It is not God's will for man to suffer in any way. God is too pure to behold iniquity or any suffering. He is Love and he is perfection in all things.

All causation is in Mind. Mind works in the realm of Ideas which we may approach by raising ourselves in consciousness to that plane, in the Secret Place of the Most High. Our faculties will then be acting under a spiritual law. We must pray believing that we are heard, because in Spirit every demand or request is instantly granted.

The following lines, attributed to a Quaker, are apropos:

Never judge nor condemn, never arraign nor censure.
Not a word!
Never an unclean or unkind expression.
Never a doubt or a fear.
Never a disparaging remark of another.
As you would others should do to the world, so do ye.
Pause! Be still!
Not a word, emphatically, not even a look, that will mar the sweet serenity of soul.
Know God. Keep silence before him.

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Not a word of murmuring or complaining in supplication; not a word of nagging or persuading.
Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak.
Hearken to hear His voice.
This is the way to honor and to know Him.
Not a word—not the last word.
Listen to obey. Words make trouble.
Be still.
This is the voice of the Spirit.
Take no thought for tomorrow—worry not about home, church, or business cares.
Cast all on Him, and *not a word.*

ANSWERS TO QUESTIONS

Explain: "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him." —John 9:3.

Jesus discerned, in this instance, that the blindness of the man was not due to some sin he or his parents had committed, but was the result of leaving undone the works of God. When the ideals implanted in man from the beginning are not expressed, man is in a state of blindness. This man had not come into the Light of understanding himself to be a spiritual being, and the result was darkness, even to the extent of being physically blind. Through the realization of Truth as the only Power, Jesus quickened the consciousness of this unseeing man, thus manifesting in him the wholeness, freedom and harmony of God, or the "works of God." * * * * *

Is not the text, "This day shalt thou be with me in Paradise," a good foundation for the universal belief in heaven?

There is really no reason for believing Paradise to be anything else than a state of harmony existing in Mind. In no place in the scriptures is it given definite location except when Jesus, talking to the Pharisees, said, "The kingdom of God is within you." Naturally where God is, there is heaven. All the false ideas concerning Jesus' departure into

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a location called heaven, have grown out of the race's failure to think in spiritual understanding. Jesus raised his body to the same plane of consciousness as his mind, through quickening it with spiritual truths, and entered into Paradise when he demonstrated the unity of his soul and body with the Spirit within him. There were no longer any thieves in his consciousness to rob him of complete redemption. At the crucifixion, which is but the crossing out of all material concepts, he recognized his victory, though he had not yet demonstrated it.

In the Light of Truth, we can see no connection between the text and a heaven attained by dying, which we suppose is the "universal belief" referred to. However this belief is becoming more and more to be recognized as a delusion and a snare. Heaven is not a matter of dying, but living in harmony with Divine laws and demonstrating the unity of our spirit, soul and body, thus overcoming and setting at naught every mortal limitation, as Jesus did.

How may one lay hold of God as Substance?

Substance is a quality of Being just as distinct as Life, Love and Power though not so universally recognized. It is omnipresent, and all the visible world has come forth from this underlying quality of God. Substance is Spirit, and so cannot be seen with the eye of sight, but can be handled by the spiritual vision and molded and shaped into form through the word and thought.

In bringing Substance into manifestation, first in faith believe that it is. Then begin to quicken your consciousness of it through affirming:

God is the Substance of all the good I desire.

I have faith in this Substance as the Source of all my supply.

I praise and give thanks that I am *conscious* of the Substance of God manifesting in me and my affairs.

I am meek and receptive to the inflow of Divine Substance.

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My mind is quickened to the consciousness of abundance and I praise God for this freedom.

Praise and thanksgiving brings increase. Bless your money, your pocket book, your business. Build up through thanksgiving a consciousness of God as omnipresent Substance, sufficient always to meet your every need. It will come into manifestation as increased health, satisfaction, wealth and every desired good. Keep the channel open, through which substance is equalized, by being obedient to the spiritual law of giving and receiving. Put the emphasis on the giving, and let both giving and receiving be done in the same spirit of joy and thanksgiving. When we can give in the same state of mind as we receive, we have imbibed the spirit of the law, "Freely ye have received, freely give," and can rest assured of its unfailing activity in all our affairs.

* * * * *

Distinguish between the following terms: Christ, Jesus and Jesus Christ; Son of God and Son of Man.

Before there could be a man, there must have been an idea of man. This idea had its origin in Divine Mind, and is the Christ. Christ is the One Man Idea, unified with God, and perfect as the Father is perfect. All that we find in God, we find in Christ, or the Divine Idea Man.

Jesus is the expression of the Christ Idea, or the Divine Idea Man identified in Substance. The name Jesus stands for the Universal Man, and is identified with Christ, instead of personality.

Jesus Christ is the *manifestation* of the Divine Idea Man; the Perfect Man Idea demonstrated, brought forth into visibility.

For comparison, Man is Mind. This Mind has ideas which correspond to the Christ Idea in Divine Mind. The expression of these ideas, or their identification in Substance, corresponds to the term Jesus. The bringing forth of ideas into visible form would be the demonstration, and corresponds to the term, Jesus Christ. The ideas of man however, are identified with personality, while ideas of Divine Mind have their birth in Spirit. In Man is concentrated all

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the potential qualities of God, and these were brought forth in perfection by one man, who was crowned Jesus Christ or Christ Jesus. He conformed to and demonstrated Divine principles and proved man to be a Spiritual Being.

The Son of God is the Perfect Idea Man in Divine Mind, or the Christ, while the Son of Man is the manifestation of the Idea in the flesh. Jesus spoke often of himself as the Christ, and through attaching his mind to the Son of God consciousness, demonstrated his perfection.

A PRAYER

EVELYN FENTON

Heart of the tender—All-enfolding One,
Pulsing thy song within thy only son,
Singing thy joy in whirling planets free,
Worlds upon worlds—the mighty mystery!

Nothing to thee is large, and naught is small,
For all is thine, and thou art *all* in *all;*
Oh, wondrous Heart, that flings at every throb,
The joy transmuting sorrow and the sob.

Oh, mighty Helper—Father of us all,
Thou who dost hear thy lowliest children call,
Open the inner ear of one who stands
Meekly submissive to thy clear commands.

Our eyes are sometimes dimmed, oh Father dear,
By human heartache and the unshed tear;
But—we are thine!—and lifting up our eyes,
We see thy promise blazoned in the skies.

So pour we out to thee—a grander praise,
Ope wide the organ and the music plays
And swells the anthem *higher, higher* still
When human destiny and human will,
Merge in a song of Life and Love Divine,
An angel's heritage—and yours—and mine!

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SUNDAY LESSONS

SUNDAY, MARCH 25

ABUNDANCE IN MIND SUBSTANCE.—Mark 8:11-26.

11. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him.

12. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? Verily I say unto you, There shall no sign be given unto this generation.

13. And he left them, and again entering into the boat departed to the other side.

14. And they forgot to take bread; and they had not in the boat with them more than one loaf.

15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

16. And they reasoned one with another, saying, We have no bread.

17. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened?

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19. When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve.

20. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven.

21. And he said unto them, Do ye not yet understand?

22. And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him.

23. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught?

24. And he looked up, and said, I see men; for I behold them as trees, walking.

25. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly.

26. And he sent him away to his home, saying, Do not even enter into the village.

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SILENT PRAYER: *I am the Light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.*—John 8:12.

Like all genuine teachers of Truth, Jesus tried to get the attention of his people away from material things, in order that they might realize the spiritual. He refused to display his power like a necromancer or juggler. He was a teacher of the science of mind, which he could demonstrate at the opportune moment. When they saw not more than one loaf of bread, he told them to beware of the limited thoughts (leaven) of the Pharisees and of Herod. When we confine the Divine Law to the customary avenues of expression, and scoff at anything beyond, we are letting the leaven of the Pharisees work in us. When we allow the finer forces of the body go to fulfill lust and appetite, we are letting the leaven of Herod work to our undoing. When the mind is raised up through affirmations of God's omnipresent substance and life, we are not only fed, but there is a surplus. This is the teaching of Jesus, and it has always been exemplified by his faithful followers. It is not the outward demonstration that counts, but the increase of substance in mind and body that always follows the faithful application of the law.

There are Pharisees at every turn, tempting believers to do some great thing, like the healing instantly of some well known case in their community, to the end that everybody may believe. Such people are usually sincere in their claims that some such marvelous work will prove a sign to the unbelieving of the power of the Spirit. But every experienced healer knows the futility of such methods to convince people of Truth. Truth has entrance to the mind through the understanding, and not from any outward sign.

The healing of the blind man, beginning with verse 22, seems to have no connection with the first part of the lesson, but it has. Blind eyes represent blind understanding, and the treatment spiritually interpreted will quicken darkened minds. "He took the blind man by the hand and brought him out of the village." Segregate your

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thought from everyday associations. To the evil minded the act of spitting upon another is an expression of contempt, but to the spiritually minded it is the very reverse. The saliva of a Christ-man can be transmuted into a free energy by the mind that will melt away the scum called cataract. Repeated treatments are often necessary because of the density of the thought of darkness and inability to understand.

The Christ-mind, or superconsciousness, exists in all people; the difference between a Christ-man and a natural man is in development. It is really a very easy matter to realize this higher principle if one gives it the proper attention. There must be a daily withdrawal from the common trend of thought. The mind must be lifted up by use of spiritual thoughts and words. Prayer and praise should form part of the daily exercise. The time thus spent will bring great returns, so great that all comparisons are odious. "What doth it profit a man if he gain the whole world, and lose his own life?"

SUNDAY, APRIL 1

FASTING AND PRAYER THE FINAL REMEDY.—Mark 9:14-29.

14. And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

15. And straightway all the multitude, amazed, and running to him saluted him.

17. And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;

18. And wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

19. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

20. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming.

21. And he asked his father, How long time is it since this hath come unto him? And he said, From a child.

22. And oft-times it hath cast him both into the fire and into the

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waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

23. And Jesus said unto him, If thou canst! All things are possible to him that believeth.

24. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.

25. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26. And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, He is dead.

27. But Jesus took him by the hand, and raised him up; and he arose.

28. And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out?

29. And he said unto them, This kind can come out by nothing, save by prayer.

SILENT PRAYER: *All things are possible to him that believeth.*

Christians lay special emphasis on the command, "Follow Jesus." Yet throughout his teaching Jesus gave examples of healing, the direct result of which was the casting out of evil in some of its many forms. These were demonstrations of the law which he taught, and his disciples, and all who set forth his doctrine, were expected to show by similar works that they were in possession of a truth that had demonstrable power. "These signs shall follow them that believe." What must he think of the thousands of Christians who claim to be interpreters of his doctrine but who have no faith whatever in spiritual healing? They tell us that their only hope of salvation is in him, yet they cannot heal a simple headache through faith. "O faithless generation, how long shall I be with you? how long shall I bear with you?"

Jesus set forth the power of faith as a demonstrable principle with an assurance greater even than Newton in his Principia. Jesus not only laid down the working law, but he also gave examples of its application, and reprimanded his disciples when they failed to get the lessons in healing

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which he repeatedly gave them. Yet we are gravely told by his accepted teachers that he worked "miracles" when he healed the sick, and that this power is no longer necessary because we now have the New Testament. But he thundered, "*All things are possible to him that believeth!*"

Jesus expects all his followers, both teachers and laymen, to do the works that he did in casting out evil states of mind. Do you carry the signs? Are you bringing forth the fruits? If not, why not? You may be like those weak disciples who could not cast the dumb spirit out because they lacked spiritual faith. "O faithless generation!"

When a follower of Jesus finds that he does not possess faith equal to the work of casting out demons and healing the sick, he should at once go to God in prayer.

"The prayer of *faith* shall save the sick." Somebody must have a living faith in the mighty power of Spirit before the sense ego will give up its hold on the struggling soul. The father was the Faith Center in this case and his earnestness opened the door to a mighty inflow of Spirit dominion. Then the resisting false ego obeys the word of the Master Mind and his authority is supreme.

This kind of healing is being done by modern followers of Jesus and they are casting out these demons by thousands. They often have to be cast out again and again, because they come back until the mind is fortified in its spiritual understanding and faith. There is no record that this boy did not again have trouble with the false ego. This is a record of the first treatment. There was fasting and praying to be done before the final victory was won.

"This kind can come out by nothing save by prayer." "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee." The "inner chamber" here mentioned is the holy place within every soul, where the Spirit of God meets secretly the spirit of man. Metaphysicians call this entry into the secret chamber of the consciousness, "going into the Silence." "Whosoever will may enter in."

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SUNDAY, APRIL 8

THE RECEPTIVITY OF THE HUMBLE MIND.—Matt. 18:1-14.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

2. And he called to him a little child, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

7. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

8. And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

9. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

10. See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

SILENT PRAYER: *I am humble and obedient to the will of God.*

The kingdom of heaven is a condition in which Divine Mind supplies ideals for all the thoughts of man's

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mind. The greatest in this kingdom is he who is most receptive to these Divine ideas. Innocent confidence and trust is a necessary element in this state of mind. Suspicion or distrust closes the door to the full inflow of heavenly ideas.

"Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Mortal man's idea of the kingdom of heaven is a government where the officers and rulers are patterned after the kingdoms of earth. But the kingdom of God is of a very different character. Instead of being rulers, the greatest in that kingdom are servants. This is the teaching of Jesus. The humble, childlike spirit is necessary to those who desire to enter the presence of Divine Mind.

Christ is the servant of humanity. He humbled himself and became the least among men that he might save them from the works of their ignorance. Whoever turns from the pride and arrogance of mortality and accepts the childlike spirit is receiving Christ.

It is a dangerous thing to kill out innocent, childlike thoughts. It is better to be very negative, to go to the very depths of the sea of mortality rather than cause a single spiritual thought of childlike receptivity to be obstructed in consciousness.

Eliminate ruthlessly external impediments to spiritual progress. Even though it be a thing as necessary as the hand or the eye, if it stands in the way of higher things, cut it out and enter into spirituality at any cost. Some people are very eager to know all about the higher law—they study occultism, spiritualism and mesmerism for the purpose of gaining power, and at the same time satisfying a certain human curiosity. This is the eye that should be plucked out. This lust for knowledge and power blunts the sweet innocence of the little child within, and often leads to sins that have to be atoned for in the purifying fires of the soul.

It is the will of Divine Mind that all that makes up human consciousness shall be raised to the heavenly degree —that not even one of these little ones should perish.

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SUNDAY, APRIL 15

FORGIVENESS.—Matt. 18:15-35.

15. And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

16. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

18. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.

19. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

21. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debts, because thou besoughtest me:

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33. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

SILENT PRAYER: *I forgive and I know that I am forgiven.*

The measure of forgiveness in God is unlimited, according to this teaching of Jesus, and right here, if not in many other places, he puts a negative upon everlasting punishment.

God is here illustrated as the king, whose servant owed him ten thousand talents (about $20,000,000), which, when he could not pay, he was fully forgiven the whole debt. Yet that same servant had an account of a hundred pence ($16) against a fellow-servant, whom he took by the throat when he could not pay, and finally had him cast into prison. When this was reported to the Lord, he had the unjust servant brought to him, and called down upon him the law until he should pay the fabulous sum which he owed.

Thus is shown the relation of man to his fellow-man and the Principle of Being. We live in and think through a universal ether that is more sensitive to our thought vibrations than the most finely-keyed musical instrument to the vibrations of sound. This is the translucent substance of the "kingdom of the heaven," and it records every emotion, every thought, every word sent out by us. A feeling or thought of anger, or revenge, or injury of any kind toward another, sets awhirl with violent discord this Mother Substance, this White Shekinah, and the beautiful forms which is constantly pushing out from the center of Being are broken and distorted. It is here that man incurs the great debt to Mother Nature of "ten thousand talents," and which he can never pay through his own effort; yet the Wisdom and Love attributes of Being may be called into expression by man, and through their smoothing and har-

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monizing power all this turmoil be reduced to order. Thus the great debt which man owes is paid by God.

But this Wisdom and Love of God can never make conjunction with the Mother Substance, the Lamb of God slain from the foundation of this mortal world, until the mind of man is like unto the mind of God. Then here comes in that most vital lesson of forgiving offenses to the uttermost in order that you may be God-like and bring down this kingdom of the heavens unto the earth. The measure of the wrong or injury done you by another should not be taken into consideration. The Jews thought it God-like to forgive seven times, but Jesus said "seventy times seven," which implies unlimited forgiveness.

THE ALL-BEHOLDING I

The height, the deity of man is, to be self-sustained, to need no gift, no foreign force. Society is good when it does not violate me; but best when it is likest to solitude. Everything real is self-existent. Everything divine shares the self-existence of Deity. All that you call the world is the shadow of that substance which you are, the perpetual creation of the powers of thought, of those that are dependent and of those that are independent of your will. Do not cumber yourself with fruitless pains to mend and remedy remote effects; let the soul be erect, and all things will go well. You think me the child of my circumstances. I make my own circumstances. Let any thought or motive of mine be different from what they are, the difference will transform my condition and economy. I—this thought which is called I—is the mold into which the world is poured like melted wax. The mold is invisible, but the world betrays the shape of the mold. You call it the power of circumstance, but it is the power of me. Am I in harmony with myself? My position will seem to you just and commanding. Am I vicious and insane? My fortunes will seem to you obscure and descending. As I am so shall I associate, and so shall I act; Cæsar's history will point out

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Cæsar. Jesus acted so, because he thought so. I do not wish to overlook or gainsay any reality; I say, I make my circumstance: but if you ask me, whence am I? I feel like other men my relation to that Fact which cannot be spoken, or defined, nor even thought, but which exists and will exist. —*Emerson.*

THE SON OF MAN REALIZATION

Think!

You do the thinking!

Who are *you?*

Are you your body—your word—your thought—your feeling?

These merely belong to you, proceed from you.

You stand behind them all. You are *you*—master.

You are *I Am*—spirit itself.

You are that spirit which *possesses* feelings, thoughts, words, form.

These are but your expression—your tools.

You send them forth to *reveal you.*

You *bid* them. They *obey.*

You *command.* They *receive* command.

You are *positive.* They are *negative.*

Do you realize that everything you express must be *negative* to you?

Feelings, thoughts, words and form must be negative to you. You are the *power.*

You are *all* power—nothing but power.

The you of you is power itself.

There is no weakness in *you.*

Why do you fear, tremble, hesitate?

Come to yourself. *Center* yourself. Take command.

Be yourself. Use yourself.

Say "*Let there be*"—then *watch!*

Remember, feelings, thoughts, words, form, obey *you.*

What shall be. Whatever you *say.*

Command—then *watch!*—*The Comforter.*

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Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

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913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

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March 20 to April 20, 1917
Held daily at 9 p. m.

I am Fearless and Free in the Christ Love.

PROSPERITY THOUGHT

March 20 to April 20, 1917
Held daily at 12 m.

I am Fearless and Free in the Christ Prosperity.

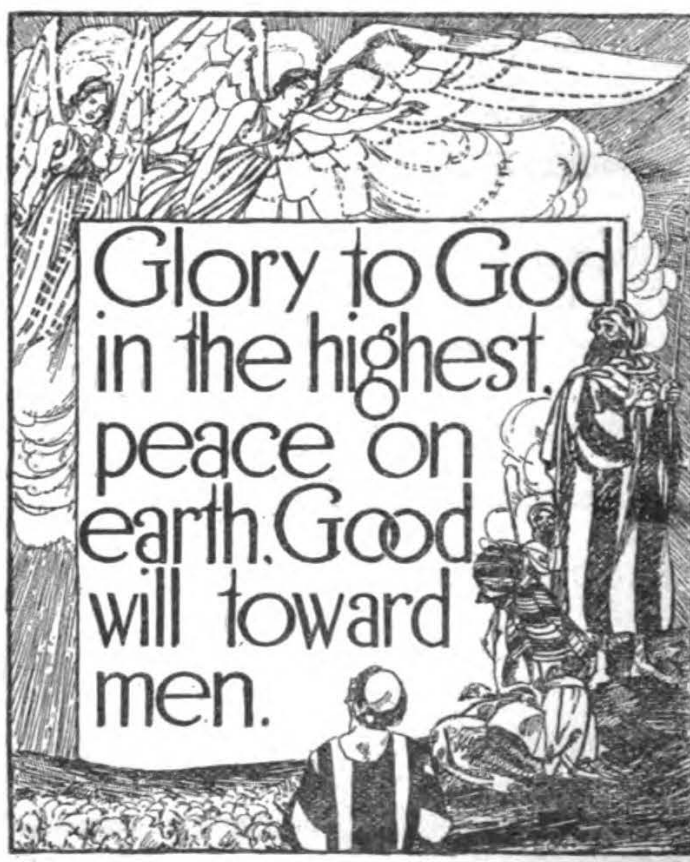
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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from March 17th to April 15th, 1917.

March 17th to April 1st—Isaiah 55:10-11: "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

April 1st to April 15th—John 6:39-40: "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life."



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EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity.

Letter after letter comes to us telling that the writers had been helped just as soon as they mailed their letters to us, or sent their telegram. In many instances they are healed instantly, sometimes before their letter can reach us, sometimes before we can mail a letter back to them. Why is this, you ask? It is simply because that just as soon as a request is sent out into the Universal, it is answered, and it depends upon the receptivity of those requesting as to when they will be able to receive what is, in Truth, already theirs. It also depends upon the state of consciousness of the one who is administering to another. Jesus was able to overcome all previous conditions and thoughts in the people he ministered unto, because at that time he had attained the at-one-ment with the Father, the source of All-Power. Understand that the records tell us of the time he spent, and the work he did *after* he had nearly reached perfection, and up to the time the perfect union with All-Power was made; and we have no record of what he did and did not do before he began his life and work as told in the gospels.

* * * * *

In all Bible records of instances of healing done by Jesus, much emphasis is given to the faith, either of the one healed, or some one closely associated with him. And so in our work, we have found that there must be a receiving faith on the part of the one for whom our prayers are made, or some one near him, who will co-operate with us in a special interest and loving faith.

* * * * *

You need a clearer realization of the power of thought, for "As a man thinketh in his heart, so is he." This is a law. "Whosoever hateth his brother is a murderer." "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "With

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what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." "Be ye not deceived; God is not mocked: for whatsoever [thought] a man soweth, that shall he also reap."

* * * * *

In all the records of Jesus' ministry, not once did he look to any law in the outer for help and protection. He taught and demonstrated the All-sufficiency of Spirit. The same Spirit is with you at the present time, and since it is All-sufficient, we see no need of asking the help of some person, or outer man-made law, in order that you may be healed and prospered. The important point for you to consider is where you are placing your faith, for "According to your faith be it unto you" is the law.

An instance, so similar to your own that we feel led to call your special attention to it, is given in the Bible. When Paul was held in bonds for his preaching, he appealed to Cæsar for his freedom. When examined before Festus and Agrippa, they found no fault with him, and Agrippa said unto Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar." But he had set the Cæsar law into action and, having placed himself under its dominion, he had to meet the consequences.

Two laws seem to be in force in the world at this time, just as there appeared to be in Paul's time; one the law of Spirit, the other the law of man, the Cæsar law. Until one places himself wholly under the spiritual law, he must render unto Cæsar the things which are Cæsar's. As we are endeavoring in all ways to follow the teaching of Jesus Christ, it would not be consistent for us to ask the aid of the man-made law.

* * * * *

Paul's Epistle to the Hebrews was written for the purpose of overcoming their favoritism for the old law. He explained that religion did not come out of the laws and customs, but that the laws and customs came out of the popular concepts of religion, and as these concepts had changed very materially, it naturally necessitated a change

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in the laws. He gave as a foundation for his reasoning, the fact that our Lord sprang out of Juda; of which tribe no mention was made by Moses and the laws.

The priests had been named and given their respective stations as assistants to Moses; the people under the old law believing it necessary to have a mediator, through which to offer up sacrifices for their sins. But Paul explained that Jesus did away with all this form and custom, and brought in an entirely new form of priesthood. The first four verses of the seventh chapter of Hebrews is given over to the explanation of the true character of the priesthood, as taught by Jesus Christ.

As recorded in verse two, Melchisedec means righteousness, and Salem means peace. Abraham is that spiritual Self; which is the "image and likeness" within each individual. This true Self is the priest, referred to by Paul. It is "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." because it is Spirit—Eternal.

The law of this new order of priest is like that of Melchisedec; righteousness, and this brings peace. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." Paul emphasized the fact that when one is following the teaching of Jesus Christ, he will no longer be bound by outer forms and customs.

* * * * *

Will you tell me the meaning of I Corinthians 12, last verse? "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." God is now, is he not, and always ready to forgive?

* * *

In Paul's Epistles to the Corinthians, he explained church organization, social practices, holy observances, doctrinal affairs, etc.; telling how each member filled a place, befitting his ability. But he also taught the Divine Law back of all those manifestations, and it is that Law, to which he referred as the "more excellent way."

Man is born in the image and likeness of God. He is

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therefore in his True Self perfect even as God is perfect. Each individual is expressing his "gifts" (peace, health and abundance), just to the extent that he realizes his relationship with the Father, and through that realization brings his True Self into manifestation. These "gifts" are all right as far as they go, but the "more excellent way" is the demonstration of the absolute perfection of God. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear [when we demonstrate the Absolute], we shall be like him; for we shall see him as he is." "And every man that hath this hope in him purifieth himself, even as he is pure." This "more excellent way" is made possible to us through the redemptive work of the Lord Jesus Christ, who first demonstrated Sonship and revealed to us our Divine birthright.

In your true, Spiritual Self, you are not now and never were, anything else but pure and perfect. If you do not recognize and acknowledge this True Self, you are resisting the Spirit, and we are told in the Bible that resistance of the Spirit is the Adversary, and the only unpardonable sin.

Your prayers do not cause God to change his Mind about you, but serve to put you in right relation to his Law. To forgive means to give for, or let go. When you pray to the Father, "Forgive us our debts, or trespasses [sins], as we forgive," you are asking God to do exactly what you are doing. If you are not forgiving (letting go) of the sin (any inharmony you are praying to be relieved and freed from), you are asking God to hold on to it in the same way you are doing. This shows how "Man has power on earth to forgive sins;" that is, if he will let go of the thought of sin and hold steadfastly to the Truth, the sin will be forgiven him. Jesus explained this upon several occasions, saying, "Thy sins be forgiven thee, go thy way and sin no more."

I, grateful, take the good I find; the best of now and here.—*Whittier.*

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LITTLE LETTERS FROM THE FAITHFUL

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Everything in the Universe is subject to *law* and *order*, and when man recognizes and conforms to governing principles, harmony comes naturally into expression. All the works that Jesus did were under the *law*. This *law* is not a man-made proposition, but has its origin in *Divine Mind*, or *God*. We "live, move and have our being" in this all-inclusive Principle, so it is not difficult, when we understand how to set into operation *Divine Law*, to get harmonious results.

The *Divine Law* is set into operation by the power of the *Word*. Every word we speak is a seed sown in the soil of Mind, and brings forth according to the idea contained in the word. If your words are founded in spiritual substance, if they are constructive, you are speaking into expression the good fruit. Knowing this, we cannot afford, even in the face of the appearance of discord, to give our substance of thought to that which we do not wish to manifest in our body or affairs. Meet every suggestion of evil with a quiet denial of its presence or power, and affirm that "God is Good and the one Omnipresent Principle." Always follow your denial with an affirmation. Apply this principle of thought not only to your own erring consciousness, but to the consciousness of the race as well. As long as we believe others can suffer, that suffering in some degree will work out in our own consciousness. The God-idea must be unearthed in every manifestation, for God is the

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only power. Man's wrong use of this power is the cause of all inharmony.

The members of Silent Unity study the *Divine Law*, have faith in it, and through the power of the spoken *Word* bring into the lives of many the harmony and wholeness designed by a loving Father, as the natural heritage of his offspring. The Divine Helper meets every need of man in the whole field of human experience, as is evidenced by the following extracts from letters received recently:

HEALTH

East Lynn, Mass.—Six months ago I wrote for prayers for an abdominal trouble of thirty years' standing. I had consulted many physicians, but without any relief. I made no report to you, because for a long time I could see no benefit from the prayers. But finally on two different occasions, I was relieved for a week at a time, though the pain and discomfort returned. About six weeks ago it disappeared altogether, and I am very happy. I know that it is the understanding of Truth as taught by Unity that has enabled me to make this demonstration. So all thanks and much gratitude are due you.—*Mrs. I. S. D.*

Cushing, Okla.—Last fall I wrote you asking prayers for my husband who is troubled each year with hay fever; a few days afterwards, he was entirely free from all the trouble, while others around were suffering more than usual. We both thank God, not only for the wonderful cure, cure, but for all of his wonderful goodness and blessings.—*Mrs. J. C.*

San Jose, Cal.—I have a letter from Mrs. H. H. M. in which she writes: "I am so glad I can write you that our physician and X-ray specialist both tell us that I am absolutely and entirely cured of tuberculosis. The loving prayers of friends and the love and care of the Father have entirely restored my health. I am indeed thankful."—*A. L.*

Columbus, Ohio—I wrote you for prayers for my eyes. I can see to do anything now. The Truth hath made me whole, and has given me wonderful strength. The Lord has healed my stomach also. I can eat anything I want. (I eat no meat.) I have not taken a cathartic for a year, and while I give constant thanks to God, Unity comes next, for your prayers have done me so much good. I have learned to trust God, and I feel that you are strong

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in the Lord, and the power of his might. You have done wonders in my finances. Before I appealed to you there were times I did not know what to do, but this summer when the need came, I had money to meet it. My husband had some work too that he was able to do. God has planned so nicely for us.—*A. C. R.*

Fort Sam Houston, Texas—As soon as my letter asking prayers for my mother reached you, the headache ceased. I am so thankful.—*Mrs. H. H. B.*

Lansing, Mich.—You may discontinue prayers for my husband. His ear is well, and I thank you most heartily. I continually praise God for his goodness. I am inclosing a love-offering, and I am speaking a good word for your UNITY magazine whenever I have an opportunity.—*Mrs. G. F. E.*

Joplin, Mo.—You may discontinue your prayers for my finger as it is now well. While the surgeon repeatedly said I would lose a part of my finger, I am glad to say through the power of the Word it is absolutely restored.—*W. Z. A.*

Hamilton, Ohio—I was indeed cheered and encouraged when I received your good letter in response to my request for prayers on account of injury from an accident. I had begun to improve before receiving your letter, knowing that you were helping me even though I did not receive the written word. I am now entirely recovered. The affirmation you sent me contained *living* words—"The Spirit of him that raised up Jesus quickens my body, strengthening it, vitalizing it, and restoring it to its perfect wholeness." Blessings unlimited on Unity.—*H. L. P.*

St. Louis, Mo.—I have improved wonderfully. The boil or growth I mentioned in last month's letter has entirely disappeared.—*Mrs. E. R.*

Torrington, Wyo.—My mother wishes to thank you for your prayers. The trouble was called paralysis of the eyes. At one time she could not see at all, but now she can see to read the big letters in a newspaper. With gratitude to you and God.—*Mrs. R. S. W.*

Duluth, Minn.—Sometime ago I telegraphed you for healing for my wife, who was ill with pneumonia. I am glad to say that within about two hours after sending the message, a marked improvement in her condition set in, which continued until she was completely well. It was a remarkable demonstration of the power of God to bring health and harmony. I am thankful.—*J. A. C.*

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Gilroy, Cal.—Yours with a *Weekly Unity* article on appendicitis, was duly and most gratefully received. As I read the article the Spirit impressed me with its truth, but I was better before your letter arrived, and have had no discomfort since, for which I am truly thankful. Praise God! —*Mrs. E. G. O.*

Detroit, Mich.—About three weeks ago I felt the symptoms of a cold and recollections of old bronchial troubles rose up and frightened me. I began to know the Truth about it and warded off the attack, but was conscious of the enemy following close at my heels. I must have been off guard, for a little later I developed a very sore throat in an hour. Then I treated for three hours steady, when suddenly I was relieved and I have suffered none of the feeling that usually followed a similar attack. To Him be all praise and thanksgiving.—*E. M. T.*

Kansas City, Mo.—Several weeks ago I was injured in a street car accident. Friends have called you, asking you to pray for me. Yesterday my condition was seemingly quite alarming. I called you for prayers, and began to improve almost immediately, and this morning I am decidedly better. I have much to be thankful for.—*M. R. G.*

Clinton, Iowa—Please accept this little offering for the love and gratitude we feel for the manifestation of the perfect body of little D., who had a very severe claim of internal injuries from a fall. I am entirely healed of a bad cancer on my shoulder which had once been removed by plaster, also of heart trouble. Oh! that all might know this Truth that makes us free.—*Mrs. L. V. F.*

Glen Rock, N. J.—When I wrote and asked your prayers for my son some months ago he was in very poor health, having heart trouble so bad he would fall in the street; also bad lungs, in fact was a physical wreck. Now he is down on the border and was able to lead his regiment in from a hundred and ten mile hike and says he is feeling fine. I am sure it was God's work through Unity.—*F. M.*

Jonesboro, Ark.—I am glad to report that my sight is beautifully and wonderfully improved. Isn't God wonderful? Five years ago today I was paralyzed on the entire left side and totally blind; today I have overcome the paralysis, have almost overcome the blindness and am well and able to do for myself. My work here is Christian Healing. I now give my whole life to the work. God bless your ministry.—*Mrs. M. G. S.*

Basin, Wyo.—You will not need to pray any more

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for the blood poison in my finger, as it is completely healed; not a scar left, and no soreness in the finger. I am so thankful to Unity for your prayers.—*M. E. H.*

Pope Valley, Cal.—I telegraphed you for prayers for my mother's knee for dislocation, and for broken ligaments. She was healed, for which we can never be too thankful to God or too grateful to you. The doctor wanted to operate, but we are so thankful that it did not have to be done as her knee is perfect, and she has no pain whatever.—*Mrs. S.*

Albuquerque, N. M.—The kidney trouble of which I wrote you in my last letter has entirely disappeared. God be praised.—*M. W. A.*

Chicago, Ill.—After addressing you several weeks ago concerning my ailments, I was healed about the time the letter reached you. I have been so that I could not eat anything because of stomach trouble. I am grateful to you and to the Almighty for the help that I have received. —*L. B.*

Algood, Tenn.—Some days ago I appealed to you for prayers. At that time my lungs pained me terribly, and I felt that my cold would develop into pneumonia. As I turned to come out of the post office after mailing the letter, I felt a sudden feeling of relief come over me. The pain left me, and I seemed to be walking on air, I felt so exhilarated. I then said to myself that God's goodness was manifested in me and I was healed—and I was. Stranger yet, however, on receiving a letter from home I learned that the manifestation had extended to my wife hundreds of miles away, and my request for financial help for her had been answered. I am thankful to you for your prayers and that I have been made to realize that God's goodness and mercy is open to me, and that he is my All-Providing Father.—*W. H. A.*

Bisbee, Ariz.—My baby was entirely well of scarlet fever in two days after writing you, and I am so thankful. —*Mrs. D. L. M.*

Delano, Cal.—A short time ago I requested your prayers for my son who had been injured. I also wrote him of my letter to you, telling him to put his trust in God. The two doctors that examined him told him he would have to be operated on. He was taken to the hospital Tuesday, expecting to be operated on Thursday morning. When he awoke Wednesday morning, he was healed, and he told the doctors so. Both examined him and could find no trace of the injury, and let him go home. He immediately went

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to work, and we are saying, "Bless the Lord, O my soul, and forget not all his benefits."—*Mrs. M. H.*

Seattle, Wash.—I fell and fractured my left arm just above the wrist. It seemed to pain me dreadfully for a while. I used Truth statements and sent you a prayer for help, and in less than twenty-four hours it was so much better; the pain was nearly gone, and it has improved ever since. I have broken my right arm twice and had a doctor both times, but have never had the wonderful, quick healing I had with this one. I had no doctor. I bandaged it myself. I praise God for his love and his wonderful goodness. I thank him, and you for the teachings of UNITY. My granddaughter of whom I wrote you is coming home from school, and is doing much better in every way. We are more prosperous than we have been in a long time, and for this we are sincerely grateful.—*M. E. J.*

San Antonio, Texas—I have been confined to my bed with that so-called "dango" fever, but I have recovered without any human power and help. Everyone is surprised at my having that sickness in as aggravated form as I did, and then take no medicine. I tell the story with joy of how I overcame through your prayers.—*K. P.*

Brockton, Mass.—I was very ill with a high fever and grippe symptoms. I thought of writing to you. Then the thought came to me, "Why not try and do something yourself, as UNITY has tried hard to show you the way." So I went to myself and was "still" awhile, and read the directions in that wonderful book, "Christian Healing." After a little while I felt better, and then got entirely well before the day was gone. I had headaches also for months, but since asking your prayers they are entirely gone.—*M. E. N.*

Los Angeles, Cal.—I am so glad that I received an answer to my prayer for the healing of my daughter's eyes. I know it was through the teaching of dear Unity's faith in the healing Word.—*Mrs. F. E. B. S.*

Albert Lea, Minn.—Some time ago I asked your prayers. The pain in my stomach has disappeared, and I am feeling in perfect health again. Also my throat and voice are in perfect condition. My concert was a great success, not so much financially as artistically, which is the main thing after all. God bless you and be with you in your glorious work.—*M. B.*

Brooklyn, N. Y.—Your letter to us with instructions is received, and we have spoken the Word with you. In less than ten days Mr. C. was made a new man. His was

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a very bad case of piles, and my letter had no more than reached you when he was feeling better, and he has since rapidly improved.—*Mrs. C.*

Shelton, Neb.—I am writing to thank you for your prayers to the All-Good Father, who is always ready to hear and take care of us all in our time of trial. My son is fast recovering, and is able to sit up most of the day, and the friend for whom I asked your prayers is able to take care of her little son. She had blood poisoning, but her life was spared.—*Mrs. M. G. L.*

Mountain Home, Ark.—Language is inadequate to express my thanks for the improvement in my health, also for the light and knowledge that I have received through reading Truth literature and trusting God. Three months ago I wrote you for prayers for cancer on my face. Now it is all gone but a small scar. My heart is full of thanks and I am rejoicing.—*Mrs. M. J. H.*

Denver, Colo.—I wish to tell you how God answered our prayers. An abscess gathered on the uterus, and it broke without my realizing it. I have told my experience, and some of my friends are quite enthused. I thank God for his goodness. May we all be willing to help one another as you are at present doing.—*Mrs. C. H.*

Lockhart, Texas—Last week a friend was reported to have typhoid fever. I could not go to see him, but wrote him that I was asking for your prayers. Before I got the letter written, I heard that the fever had left entirely. Since then he has improved rapidly, and is now able to be up. We thank God for his great goodness, and can think of no better way to express our thanks than by helping in a cause that spreads his goodness abroad. Enclosed is a thank offering.—*L. B.*

Detroit, Mich.—The cold is better, and my throat and nose are clearer than they have been in years. Last night I went swimming and when I went to dry my hair the fan was out of order, and I had to come home with it wet. But the minute I knew, I repeated the affirmation you gave me, "I am strong, positive, fearless, free Spirit, and I am poised in the power and dominion of the Christ Mind." It was just what I needed. As you may know, nothing but good resulted from the experience. The Truth you teach is so splendid. I am just being awakened to my wonderful inheritance of mastery. We are not servants, we are sons.—*A. H.*

San Diego, Cal.—I write to tell you how thankful we

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are for the healing of the pain in my jaw, which had been constant for about four months. The dental surgeon tried to rush me into an operation, but I have been healed within a week after receiving your instructions. We are very thankful to God and to the Society for its healing mission. —*Mrs. L. H. P.*

Tacoma, Wash.—I wrote you that I had a form of hip disease which bothered me about two years, and now I am delighted to write you that the trouble has gone. I know that God will bless you all, and I thank you most heartily. —*Mrs. M. F.*

Vancouver, B. C.—Through your prayers my boy was healed of nervousness and irritability. He was so nervous that he would not go from one room to the other in the dark, nor would he go any distance from home, unless I was with him. Now he goes all over the city alone, and even stays all alone in the house in the evening, and is not in the least fretful or disturbed.—*Mrs. G. A. M.*

New Orleans, La.—My heart is full of thankfulness to you, and praise to the Great Physician for healing my father. I sent you a telegram, for the doctor took my father down to the hospital and pronounced his pain severe appendicitis. They spoke of an operation, but he was able to leave the hospital in a week without using the knife. It is most wonderful.—*B. C.*

Boston, Mass.—I have been helped by learning of this beautiful teaching through the visits of the *Weekly Unity*. I cannot say enough in its behalf. I was given up by the doctor as a hopeless case from cancer, but now I am gaining constantly, and know that I shall be daily renewed in strength and power.—*L. M. G.*

Philadelphia, Pa.—I want to thank you for the help you have been to me in the last three years. Previous to that I was an invalid of years standing, but gradually I have come to see the Light through your prayers and the Light is banishing all ills and cares and trials like the shadows they are.—*G. M. H.*

Grass Valley, Cal.—We feel, as never before, that God is our supply and that where God is there can be no lack of substance, and we rejoice in the knowledge of his Presence and Power. God has fully restored me to health, from tuberculosis of five years' standing; at the very crisis, he showed me the way, and the "joy of the Lord is my strength." It would be impossible to pay you for all the deep interest you have manifested in us, and in our friends.

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However, we shall gladly and freely give of our substance. —*C. and G. W.*

Seattle, Wash.—Today I went over everything most carefully and was instantaneously healed of adverse thinking, and my problem is solved. God is good, and God bless you for so lovingly showing me the sin that I was unconsciously committing every day. My little daughter is much improved and went to school today. She had been very inattentive to her school work, but her report card shows much improvement.—*L. C.*

Pukwana, S. D.—What a faint idea of Jesus' teaching we have until we sound its depths. Praise his name, the cloud of darkness is slowly rising and I can see my Savior and feel the new life from within.—*Miss S. A.*

PROSPERITY

Detroit, Mich.—I had no vacation for two years, mainly because I did not have the money for it. My wife and I planned a holiday about Christmas time, but late in November I began to think we might have to give it up for want of money, but I recognized that was a wrong thought to hold. I spoke to my employer about getting off and he willingly consented, and a few days later advised me of his intention to finance my trip as his Christmas gift. About two months before he gave me a raise of salary, and another one the first of the year. We feel abundantly blessed.—*E. M. T.*

Bigan, Texas—I feel grateful for the joy and comfort of knowing that the Spirit is always with me and that I am really God's child. My disposition has changed so much. I do not speak so harshly as I once did. My husband is prospering. So often he comes in and tells me of money collected that he had given up getting, and I secretly thank God and Unity for it, for I know why and where the money comes from.—*Mrs. T. H.*

Mystic, Conn.—You can imagine my joy at being able to write to you the good news that I have at last the evidence of prosperity.—*E. F.*

East Providence, R. I.—As my daughter neared her home she noticed her wrist bag was opened, and a roll of bills gone. It was growing dark, and a high wind was blowing, so it seemed as though a search would be in vain. However, she brought the children home to me, and started out over the same road to look for the money. Meanwhile I placed that roll of bills in the keeping of Infinite Love and

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Wisdom, holding the thought that her own would come to her. The first person she met was the newsboy, and he said he had found the money. All praise to God who cares for his children.—*C. H.*

Hinsdale, Mass.—I have had many demonstrations of prosperity, but the one I have prayed for most has come to pass. For a long time I have wished to change our residence; the house was too small for my growing girls and boys, and I did want so much to have a house a little out of the village. We have moved into just such a place as I have so earnestly longed for; moreover we have all improvements and a large orchard. So you see God gave me good measure, pressed down, and running over. I cannot say enough for the comfort I have found in Truth, also the Unity literature.—*E. R. B.*

Berkeley, Cal.—I am bubbling over with happiness. Prosperity has come to me and my husband in many ways. His sales have been larger the last month than any previous month.—*Mrs. J. A. P.*

Oklahoma City, Okla.—I sent you a telegram on Sunday asking for your prayers, as I had lost my position. On Tuesday I received an offer of a position, and am still holding it. I also received all the back salary that was due me from the former position. I have had so many expressions of God's care and love since I first wrote you. One day I went to the office without money for my lunch, and I held to my principle all morning, and before noon a gentleman came in and gave me some extra work and paid fifty cents for it. I could enumerate a number of other instances of like character.—*A. D.*

Washington, D. C.—I want to tell you what wonderful success the boy N. R. has had in school. You may remember giving him prayers for working his way through school this last fall. He had never played football before in his life, and they gave him the second most responsible position on the team. And now that the season is over, he stands highest of anybody in Southern Ohio and Kentucky in any college or school, also well in his studies. The fearless power of the Spirit has certainly been with him.—*E. W. R.*

S. Amboy, N. J.—I want to tell you of a financial demonstration I have had since coming into the realization that "All that the Father hath is mine." For a long time my husband has given me a stated allowance each month. I had $3.00 left, with several obligations to meet in Novem-

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ber. I unexpectedly found that the diamond in my engagement ring was loose and took it to a jeweler expecting to have the prongs tightened, costing 50 or 75 cents. The jeweler proved to me that my ring was too worn to re-set, and a new ring would cost $5.00. Not seeing the money in sight I took my ring home, but had no sooner reached there than I chided myself for lack of faith and next day returned and ordered the diamond set in the new ring and other repair work done amounting to $5.65. In a few days I telephoned for the ring and the bill, although I knew it must be paid at once, and I had no visible money. The next day a junk man offered me $5.00 for a fur-coat I was wearing around the yard. I had never dreamed of trying to sell the coat and had never sold a thing to a junk man in my life. I took the $5.00 to the jeweler who said he would allow 65 cents for the gold in my old ring which had worn too thin to be worth more. I give thanks for the wonderful demonstration.—*H. M. V. P.*

Memphis, Tenn.—My husband had just gone into a new business, and being just at Christmas, the time was against him doing any business. Knowing this, I wrote you for prayers and you answered and sent me the booklet, "God's Hand." In the same mail was a letter from my husband's new company, enclosing a check, and saying it was for our Christmas, knowing just then that business would be dull, etc. We never expected money from this company before my husband had done any business, but to see "God's Hand," in one letter, and this unexpected money in the other, it certainly touched us, and made us see where all our help came from. Also I want to thank you for your prayers for my husband's freedom. He has not drunk anything intoxicating since I wrote you several months ago. —*Mrs. F. W.*

Westcliffe, Colo.—I wrote you last month for prayers for my business, and general health; also for the sale of some property. One piece of property that I had in a defunct mining town, and that I thought was of no value, has been rented since your letter came. I am better in every way than I have been for over three years, and I know it is all due to UNITY. I am reading and studying "Christian Healing," and have been doing a little praying for some friends of mine both for prosperity and health, and have seen good results. I know God is all there is, and I feel every day that "I and the Father are one."—*Mrs. R. S. B.*

Windsor, Vt.—Before you received my letter asking

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prayers for prosperity, and since then I have received orders and made sales of my work, and have handed over to the man who assists me, some of the work which I cannot do myself in the holiday rush. Recently a newspaper correspondent, who writes for many of the New York and Boston papers, visited us where we are working, and wished to write us up, which of course is a splendid advertisement for us. I am truly better satisfied with things as they are than I have been for a long time, or perhaps ever. Thank you for the spirit which you inspire.—*K. K. L.*

Valleyford, Wash.—I am healed of nervousness, and we have been helped in a financial way. It has been rather slow coming, but marvelous things have taken place. I cannot be thankful enough that God has such an instrument as Unity to reach people's hearts and strengthen their faith, as such demonstrations as we have had shown us cannot help doing. I really know that God through Christ can heal anything.—*Mrs. O. M. S.*

Richmond, Va.—I have known about Unity for nine years, my mother being a member. I had heard so much in our class of Unity's help, so when it seemed that Mr. D. would never get work, I would write to you, but after I wrote the letter I would not send it. One night I made up my mind to send it, and sent it out immediately. The very next morning before you could have received the letter, Mr. D. had a place with one of the best grocery stores in Richmond.—*Mrs. C. D.*

Chicago, Ill.—Two days after receiving your letter, I was called on a case and earned $30., which enabled me to pay up back rent and provided for my present needs. My supply is coming all the time through the Inexhaustible Resource.—*Miss E. M. B.*

Appleton, Wis.—I want to tell you that we have been prospered in many ways. My husband had a present of a few hundred dollars and I am getting along nicely. Thanks be to Divine Love working through Unity and other channels. By obedience to Divine Law everything is coming out right.—*Mrs. C. H. S.*

Pocatello, Idaho—I am holding the thought, "I owe no man anything but love," as you suggested, and already we are beginning to prosper. It is a new idea to me, for I had held the other thought so long.—*Mrs. H. P. T.*

Los Angeles, Cal.—I wish to tell you of a wonderful answer that came after repeating for about four days a sentence I saw in UNITY for prosperity: "I pour into you

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(purse) the bounty of God my Father who supplieth all my needs." To my surprise two checks for $50.00 each came from a most unexpected source, and it has wonderfully increased my faith in the power of understanding prayer. —*Mrs. M. C. R.*

Louisville, Ky.—Soon after asking prayers of you I was transferred to a better position with an increase in salary of $10.00 per month. I am thankful indeed for God's bounty to me and deeply appreciate your kind help. —*H. H. M.*

Lyons, Iowa—I asked prosperity prayers for my husband, and it surely did come to us. Five weeks ago he began work, and has been doing fine. Today he had an interview with his manager, who informed him of his good work, and that he stood good with the company as long as he wishes to stay, and his salary will increase.—*Mrs. C. B.*

Columbus, Ohio—At the time I wrote you I was so depressed I did not know what to turn to next. Since then my people have helped me and I have had plenty. I have an offer for my California ranch to trade for property here which will soon be completed. I feel so thankful to God for his abundant supply.—*Mrs. M. L. P.*

Grand Haven, Mich.—Since becoming a Unity member my family and self have enjoyed good health and prosperity. I do not worry about my financial affairs as I once did. I thank God and Unity for the abundance I have in provisions. My wife has improved in health and I am so thankful.—*D. V.*

Bend, Ore.—I wrote you, asking prayers for my husband. He is now working. He had not been able to do a day's work in over ten months. I am so thankful to the loving Father who cares for all of our needs. How I wish I could pay you according to what your prayers have done for us.—*Mrs. R. B. V.*

"BE YE TRANSFORMED"

Santa Monica, Cal.—You have helped me so much and so often, and awakened my consciousness to the Allness of Good, Omnipresent, Omnipotent, All-Harmonious Mind of Christ. You have opened my heart to receive him, and I have received health and peace and love (His Love) and I am learning now to receive prosperity. My whole life is changing. My whole manner of living, thinking and acting is becoming one with him, the principle of All-Good. I can now let go of things since I have him—just as a child lets go

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of its little wooden letters and numbers and notes when its mind awakens to the principle of the alphabet, mathematics and music. God bless you.—*J. A. B.*

Atlanta, Ga.—I wish I knew how, out of a full heart, to express my thanks to the Father and my gratitude to you, his messengers of Truth, for the vast treasure-house of God into which you have led me. I feel that I am gaining knowledge and strength every day. I am gradually learning to control my tongue and my thoughts. My children play more harmoniously, and the general atmosphere of the home seems sweeter. Divine Order is working. For all God's blessings I give thanks.—*Mrs. W. O. G.*

Oak Park, Ill.—I wrote you, asking your prayers for harmony to be restored in our flats. Before my letter could have reached you I felt better. Both parties have been just lovely to me ever since, and I am very happy about it.—*E. S.*

St. Louis, Mo.—I can never tell you the wonderful blessings that have come to me since taking UNITY. Each day and hour I feel and see and know my Father better. Sunshine has come into my life that is dearer than precious gems. My home life has so improved that I feel like a bird, so happy and free. I have let others read UNITY, and they feel so grateful too.—*Mrs. C. J.*

Winfield, Iowa—I have been blessed and healed through your ministrations and through the wonderful words of Truth in UNITY Magazine. I go into the Silence daily. I want to tell everyone of this great plan of God that so few have heretofore understood. I have no fear now that things will go wrong. I trust God for everything, and prosperity is being sent to me as I need it. I cannot be thankful enough for finding out about the Unity Society, for through this means I found the Light of Truth.—*Mrs. I. E. D.*

Spokane, Wash.—I thank you deeply for your prayers, your interest, your true words, and the leaflet on prayer which you sent me. God has heard you. My husband is so changed. He came home and has been so different to us all ever since.—*Mrs. H. L.*

Boston, Mass.—I am writing to tell you how well things are going at the High School. The head of the Department seems all right, and I hold that thought about her all the time. The results in my work are perfect. I never taught as well in my life. I am surprised, and other teachers marvel at my work. I am happier than I have been in years.—*C. D. R.*

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Erie, Colo.—I feel as if I had been born again. Have taken no medicine of any kind since I asked for your prayers. I never knew the real joy of living before. With the return of health and strength I will soon be able to work and earn my living once more.—*Mrs. A. E. S.*

Malvern, Ark.—I am glad to tell you my husband and I are feeling much better and we are so happy. We never thought we would ever be well again. After trying every remedy we heard of and all failing, we learned the Truth and soon found relief.—*Mrs. C. E. P.*

Grand Ledge, Mich.—I am singing praises to God. I cannot express to you how thankful I am. My health was never better. All things seem so changed in my mind. I am getting a plainer understanding every day by using the Law of Truth. Many of my friends are becoming interested.—*Mrs. F. G. L.*

Las Cruces, N. M.—I am most grateful to you for the help you have given me. The good I have received at your hand is incalculable. It has just been four years since I first heard of you; I do not think I lived before that time. I just groped. Life has been so different. May God's richest blessings be your daily food.—*N. P.*

New York, N. Y.—You helped me marvelously both mentally and financially about four years ago. So much so that I have related it many, many times, and I believe I have given strength to others. My life is entirely different since knowing you as my friends and learning the Truth.—*E. M. G.*

New York City—You dear friends, God, my Heavenly Father, UNITY and "Christian Healing," by Charles Fillmore, have helped me out of my delusions, and my health and happiness is unlimited. No more thoughts of ending my life. No more worry about not having enough bread. My faith is strong in the great love of my Heavenly Father. I never really lived before. I have now peace of mind, good health and plenty of work. People remark what a wonderful change there is in me. To some I tell about Silent Unity, but to others I do not explain. I would not be without a Prosperity Bank any more.—*Mrs. E. C.*

FREEDOM

Kansas City, Mo.—I have written you before in regard to my health and my husband's drinking. I can truthfully say I know the Father heard our prayers as I am practically well, and my husband has not touched whisky

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for six months. He has a good position. He has gained over thirty pounds. I thank you for your prayers, and I thank our Father each day for all blessings.—*Mrs. J. C.*

Omaha, Neb.—The reports that I get from home are that my father is free. He does not go to town to drink, nor does he send for any liquor when others go. He is doing just fine. I thank God for this wonderful help.—*E. H.*

San Francisco, Cal.—It is with a heart full of joy and gratitude, and thankfulness to God that I write to tell you of the wonderful demonstration that has been made in my brother's affairs, through the Truth. My brother also wishes to extend his thanks. By referring to my letters, you will see that I asked for your cooperation, that my brother should have Divine Adjustment and Divine Justice in his affairs. I have affirmed with full belief in my heart, that Christ's freedom was his, and that he was free to walk anywhere. Just one year and two days was he held in bondage, when the doors opened for him, with full restoration to complete citizenship, and the attorneys in two states said it could not be done under three years at the least; but they had forgotten that "with God all things are possible." This letter but feebly tells of this great demonstration, for there were material conditions connected with the case that, in my old ways of thinking, I would have said also that it was impossible for this to be done. Praise God from whom all blessings flow.—*D. D. S.*

Austin, Texas—You will be glad to hear of the freedom of my friend's husband for whom you were praying for freedom from the drink habit. He now says, "No one could read UNITY and not become better."—*L. D.*

Austin, Texas—Last summer I wrote you briefly in regard to drinking. For several months after that letter, matters seemed worse than ever, and I honestly anticipated no results from my letter, which I wrote more as an experiment than anything else. But, for some time now, I have felt no inclination to take a drink, and almost every day I am given one or more opportunities of declining the invitation. This pernicious habit of over twenty-five years' standing is at last broken.—*D. T. B.*

Niagara Falls, N. Y.—Some time ago my husband's mother wrote to you for prayers for my husband. I am so thankful for the change the prayers have made in him. He does not seem like the same man. He says he has not the least desire for drink of any kind, and he cannot understand it, but is as happy over it as I am.—*Mrs. C. B.*

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Oakland, Cal.—Many inharmonies that once were very disagreeable have passed away. I praise God for my freedom. This afternoon I was in a crowd and suddenly it flashed through my mind that I was loving everyone I looked at. I used to hate crowds because they "took my strength," as the saying goes, but needless to say, this crowd did not.—*Miss S. T.*

Canton, Ohio—All desire for drink is gone, and my husband is certainly a new being, for he realized what was coming and now has only desire for good. He has taken intense interest in business and everything is like it used to be. Thank God and you, he is free from the old habits and desires. Truly, God's ways are wonderful, and all things are possible through Christ. I do not have that terrible fear any more, and am recovering from the worry and uncertainty of what my husband will do. I can even feel thankful for all we have gone through, for it has brought us closer to God and shown to us that "He will never leave us or forsake us." My husband and I read our lesson every morning, and get our lesson from *Weekly Unity* for the day, and we find it a great benefit all day long. We both feel that God is directing our affairs. Words cannot express our gratitude and love to God, and to you, dear Unity, for this wonderful help.—*Mrs. W. H. C.*

Lewistown, Mont.—Through your ministrations my son was liberated from prison, and is now doing well. The Lord bless you and make his face to shine upon you, and may you be prospered abundantly in all that you think and do, in your beautiful work for humanity.—*Mrs. A. J. H.*

Ampere, E. O. N. J.—You have helped my son who was troubled with the drink habit. His whole nature is changed.—*E. B.*

Pueblo, Colo.—When I first commenced reading UNITY I was almost a nervous wreck. I imagined I had not a friend in the world. Every time I went any place, I would come home heart-broken, feeling that I was slighted by everyone I met. It seemed that there was nothing in this world for me but worry. I cried almost day and night. But after reading a UNITY that a friend persuaded me to read, darkness turned to light, and now I can go in any company, converse with anyone, and meet everybody with a smile. And why? Because all this worry was from my own thoughts. I am so thankful to God and UNITY for what it has done for me and my home. God is with us and he is All-powerful.—*Mrs. D. B. S.*

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North Warren, Pa.—About four weeks ago I asked your prayers for freedom from the coffee and tobacco habit and wish to say that I am now free.—*E. J. A.*

Salt Lake City, Utah—My husband does not smoke any more. I had not noticed it until I set some rose plants down, and told him to fumigate the plants when he smoked. He said, "I do not smoke any more." I am so thankful to you, and I thank God every day for many blessings.—*Mrs. L. H. J.*

Lewiston, Maine—I feel that I must praise God for the wonderful good that has come to my children. Through your prayers my own health is good. My soldier boy is better, and last week he made us a visit. My two daughters are much improved in health. Today I had a letter from my boy who has been insane for years. The letter was entirely rational; he had not been able to write for a long time. I am so thankful. I praise the Lord, and you dear people for your prayers in our behalf. Those that are addicted to strong drink are improving, and I thank the Father. —*Mrs. M. C. G.*

A $500 OFFER

John Garson, a UNITY reader, wrote an article entitled, "Practical Christianity" for the *Shreveport Times*. It was answered by the Rev. Claud L. Jones, of that city and ends with this offer:

"We wish to repeat that we believe that in raising this vital issue which concerns every human being, Mr. Garson has done the public a distinct service. If, as a result of this investigation, he or anyone else should be able to find incontrovertible proof that any miracle has been performed anywhere in the world, since the days of the apostles, it would undoubtedly be a discovery which would mean much to the cause of truth and humanity, and if the writer could borrow the money from his friend, Mr. Garson, he would not be afraid to offer $500 for such proof. Meanwhile, we shall watch the investigation and the production of evidence with great interest."

We suggest that every reader of UNITY who has been healed write to Rev. Claud L. Jones, Shreveport, Louisiana, giving him the facts of the case. It will help to strengthen his faith in the Living God, and if your healing data is conclusive he may send you that $500. (The Garson article was reprinted in *Weekly Unity* of March 3, 1917.)

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PUBLISHERS' DEPARTMENT

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UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
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SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, GOOD WILL TOWARD MEN

We have not felt that the time was ripe to make an open declaration of peace, until now the Spirit says, "Let the Word of Peace go forth."

Unity people the world round are declaring peace and good will among all men. The mental forces that made for war are near their end, and our word of peace will help to bring about final adjustment of the minds of all men in Divine Love and Wisdom. "*And there shall be no more war.*"

A FINANCIAL REPORT

Our friends have responded generously to our call for a sustaining fund to meet the high price of paper. The total of the amounts received from many sources would not balance the extra outlay, but the law has been more than fulfilled in an increased income from subscriptions. So instead of having a hard time in paying our bills we have had right the opposite, the fact being that we never paid our accounts so promptly as we have during the big advance in the price of paper.

Last year at this time our monthly paper account ran from $700 to $900, while now it is seldom less than $1800. This is but one item of advance in supplies; everything we use has gone up in like proportion and it will cost us at least $25,000 more to carry on our work this year than it did last.

So we have cause to be thankful for the sustaining power of the Lord in this anticipated stress. We knew that the supply to meet the demand would be forthcoming, but the ease with which it has been accomplished has been surprising.

To you, dear friends, we give thanks for holding up our hands, not only with the temporal symbol of financial plenty, but also the whole-hearted blessings which you have

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sent so abundantly. The silent and written words of God's Bounty have made our demonstration easy and we are truly grateful for all that you have done.

To the friends whom we have not been able to answer by letter, because they did not give their names, we here make our acknowledgment. The Lord blesses and prospers you according to our word, which has never yet been returned to us void. The following neat epistle was accompanied by a draft for $100:

San Francisco , 2nd .Febr uary 1917.

Charles Fillmore Esq.

KANSAS CITY.Mo.

Dear Sir

You wrote in a recent article that in spite of the considerable advance in the cost of paper you would not increase the price of your Magazine.I find the same beautiful Spirit in all your actions and activities and I want to show my outward appreciation by enclosing herewith a contribution.--GOD continues to bless your work and that of all your helpers.

A LOVER OF TRUTH.

A COMPLETE CROSS INDEX

A complete index of UNITY for six months, including July, August, September, October, November and December, 1916 has just been published.

This index is arranged so that an article or poem can easily be found if one of the three following things is known: The subject, the author's name, or the substance of the article. Articles are also grouped under departments.

Those who are keeping back numbers of UNITY for reference or study will find this index of great help. It is of the proper size and style for binding in with the six copies.

This complete Cross Index will be mailed to any address for 5 cents.

Unity School of Christianity, 917 Tracy Avenue, Kansas City, Missouri.

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THE UNITY METAPHYSICAL BIBLE DICTIONARY

Answer to Correspondent by the Author, R. C. Douglass,

"*In the introduction of the Metaphysical Bible Dictionary, the name Eliezer is written in this way:*

1+30+10+70+7+200 equals 318

A L I E Z R

Please explain why the second "e" is omitted. We are interested in understanding this application of numbers."

Your question is a very natural one for an English student, because there might seem to be unfairness in the omission of one letter, as though I were forcing the conclusion.

First, let me say, every language has sounds which have no correspondent in other languages.

Second, it is a peculiarity of the Old Hebrew, that it was a language without vowels—a mystical language; which made it quite necessary for the reader to be an expert in placing vowels, in order to read intelligently. For instance, the name of God—"JHVH," is quite unpronouncable. By adding three vowels we pronounce it "Jehovah," or by inserting two it becomes, "Yahveh," the "J" having the sound of "Y."

In Hebrew "Eliezer" is written, "Aliezer;" but it must be noted, that neither "A" nor "I" nor "E" is a vowel. For "A" is a breathing, as in El—not an open vowel, but corresponding to "e" before a consonant—to us a vowel, but not to them. Likewise the "I" is not a vowel, but has a sound like the English "y." "E" has no corresponding English sound. In explanation, it is represented by "O" broad, as in ought, or by, "aa gutteral." The last "ee" in "Eliezer" is put in by translators to make it correspond to English. The Hebrews themselves pronounce the name, "Elyaazer" or "Elyawzer"—yet it is spelled, Aliezr,—the "e" in question not being there. These six letters sum up "318", as shown in the book.

Thus the mystical interpretation of the number, "318"

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is the key to the historical allegory, as presented by the ancient mystical writer, to teach a universal lesson—that the individual, swamped in the slums of sin, will find, when his heart turns in contrition to the Christ (Abraham), that the Christ flies to his rescue, and with his "318 trained servants" delivers him from the carnal-mind bondage. The "318 trained servants, born in Abram's house" are "Eliezer of Damascus"—regenerated Intellect, which performs the task in the name of Abraham. This is perhaps the most remarkable allegory of the Scriptures, and when understood gives a new meaning to the story of Abraham and Lot.

UNITY GOOD WORDS CLUB

Are you cooperating with the Good Words Club? We invite all who wish to uplift and make the world better to join this organization. Never, at any time in the world's history have there been so many uniting for the advancement of the human family. One of the great factors used in gaining this end is the transforming power of the Word. Cooperation with this Club serves a two-fold purpose—it affords individual benefit and it assures the betterment of the race. The club's membership, now numbering 7,000, extends to all parts of the world, and is increasing steadily with an average of two hundred and fifty enrollments a month. Reports from members testify to the wonderful practical results being gained and they are truly an inspiration.

There are no dues nor fees connected with the membership in this club, free-will offerings meeting its support.

The club emblem, symbolizing its principles, is most attractive and distinctive, in the design of the Japanese "Three Wise Monkeys," symbolizing—"I will see no evil," "I will hear no evil," "I will speak no evil."

Membership is made through signing the pledge:

"I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort.

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Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

"I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and good-will."

If you are interested in making your home, your life and the lives of those about you brighter and happier; if you desire to aid in the progress of humanity as a whole, and fulfill one of the simple teachings of the Great Exemplar in every-day living, write for applications for membership in the Good Words Club, addressing the Central Secretary, 917 Tracy Avenue, Unity Building, Kansas City, Mo.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the April UNITY:

CLASS THOUGHT
April 20 to May 20, 1917
Held daily at 9 p. m.

God's Will in Me is Health and Harmony.

PROSPERITY THOUGHT
April 20 to May 20, 1917
Held daily at 12 m.

God's Will in Me is Righteousness and Riches.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the

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names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mr. and Mrs. W. J. Beighle, R. 1, Box 76, Bingham Canyon, Utah.

Mrs. Agnes Bates, 418 Zion St., Nevada City, Cal.

Mrs. F. P. Corkins, 22 Ann Arbor St., Box 330, Plymouth, Mich.

Mrs. Arthur K. Myers, 639 S. 2d East, Salt Lake City, Utah.

Mrs. Ethel Tuthill Chadwick, 232 E. Park Ave., Merchantville, N. J.

Sarah B. Weeks, 1514 Corbett St., Portland, Ore.

Mrs. Edgar M. Hayes, 332 Dutton Ave., San Leandro, via Oakland, Cal.

Hermine Faust, 271 Webster St., Needham Heights, Massachusetts.

Mrs. Louise A. Derdenger, 1011 Lafayette Ave., Buffalo, N. Y.

T. O. Hague, Klamath Falls, Ore.

Mrs. Flora E. Plumstead, care of H. A. Backhouse, Esq., Box 27, Salisbury, England.

H. C. English, 905 Gilpin Ave., Wilmington, Del.

Anna Shrigley, 715 W. Fayette Ave., Effingham, Ill.

Mrs. H. J. Wing, 721 E. Broadway, Muskogee, Okla. Phone 2726, after 6 p. m.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

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HELPED BY UNITY LITERATURE

Brooklyn, N. Y.—Your teachings are the most noble, broad-minded, practical, and generous in every way in everything that I have read. I love every line I have ever read of Unity literature.—*Mrs. L. J. C.*

Onondago Valley, N. Y.—I have just re-read Mrs. Cady's "Lessons in Truth," and it was like a long draught of clear, fresh water after having tried to swallow that which was unsettled and unsatisfying.—*Miss H. N. S.*

San Antonia, Texas—It is nearly midnight, but I feel moved to write you. I have wished to write you for a number of days, to report upon my Silent Seventy work, but something has held me back until tonight. I have been giving out the literature as guided by the Spirit. I know it will bear fruit. Those whom I have given it are eager for the Truth. I have just finished reading *Weekly Unity* that came today, and I have received a great deal of help from the article written by Mabel Huntley, "A Truth Student with the Soldiers." It has increased my understanding, and strengthened my faith.—*Mrs. O. C. H.*

Victoria, B. C.—I want you to know that I have been wonderfully helped through your ministry. I do not know what I would have done during this last year if I had not had your magazine UNITY and also *Weekly Unity*, for they have been my greatest comfort, and whenever I felt despondent I used to read one or the other of them, and always found something that helped me.—*N. M. C.*

Valleyford, Wash.—We are realizing a great change in our lives and affairs. My husband at my request, bought "Christian Healing," by Charles Fillmore, for my Christmas present, and we have read it through, but feel that our study has just started. I know of nothing that has appealed to my husband and myself as this book, and we are making it a part of our lives.—*Mrs. O. M. S.*

Oakland, Cal.—Words cannot express how much benefit I am receiving from the book, "Lessons in Truth;" it is just grand, and I can hardly wait to be able to sit down and read it in peace and quietness. When I read a chapter of it I feel like a new person. I am feeling better, and so does my little boy and girl.—*Mrs. C. A.*

Chicago, Ill.—I have not forgotten you and your wonderful Truth. I have received many blessings since I have learned the Truth. I have indeed been set free. I have had less sickness to contend with than ever in my life before, and I am very happy. I have been able to help others by subscribing for the magazine, and I intend to always keep in touch with it.—*D. C.*

Winchester, Tenn.—I cannot tell you of the good I have received from UNITY and from reading Unity literature. I have been greatly benefited and I thank God every day that the magazine ever came my way.—*S. T. T.*

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WEEKLY UNITY

Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideas of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

There are several excellent features in *Weekly Unity*, one of which is the Vegetarian department. Health, and mental and spiritual power have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department. Vegetarianism is true to the principle of life and health. It prevents intemperance, sickness, disease, cruelty and death. Each week "Veg" gives a number of recipes which are valuable in preparing healthful, wholesome dishes without animal flesh. *A humane diet is a great aid to spiritual development.*

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EASTER SUGGESTIONS

"IN CHRIST'S GARDEN"

MARY BREWERTON DE WITT

It is quite appropriate to announce this lovely garden song of the soul now, at the season of the reawakening of earth from her winter sleep. The beautiful message of "In Christ's Garden" is, in a spiritual sense, of the reawakening of the soul, an experience which they enjoy who listen faithfully to the voice of the Spirit within; it is only through spiritual communion that the soul is awakened and glorified in Christ.

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JOHN L. CHESNUTT

Charles Fillmore recommends this delightful booklet in these words:

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she could. Walin was full of faith and love and service. The Princess came and found Walin ready to go with her, but Basha was left alone on the beach, all forlorn. However, the lesson was good for Basha; she set about making ready to follow after, and finally found her happiness also with the Princess and Walin.

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CHARLES FILLMORE

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He that ruleth his own spirit is greater than he that taketh a city.

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By H. EMILIE CADY

Author of "Lessons in Truth," etc.

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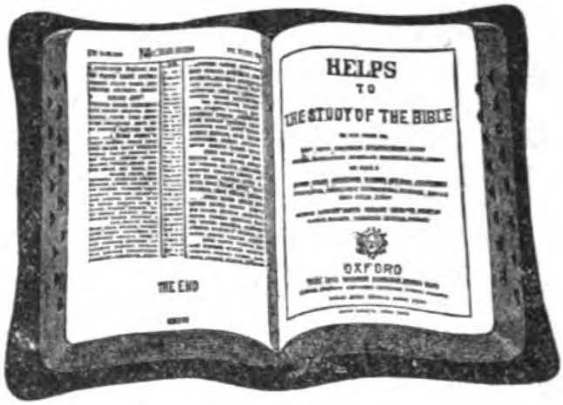
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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 46 KANSAS CITY, MO., APRIL, 1917 No. 4

NATIONALISM

IMELDA OCTAVIA SHANKLIN

AN ORB whirling by an invisible Force rests on an invisible Hand. There are other countless such orbs, larger, smaller, all of them whirling by the same invisible Force, all of them resting on the same invisible Hand. As they turn they also circle, changing positions, but preserving always an accord of relationship. It is a sight stupendous, beautiful, a majestic dance of rhythm, exactness and grace. In the multitude of orbs the one is not conspicuous. The Force that spins it, the Hand on which it turns knows intimately the particular orb, as it whirls and swings in precise obedience to the music which directs the celestial minuet.

The orb was nebulous, fluid with the pliancy of an intense heat. As it turned it lost somewhat of its elastic qualities, cooling there in bluey space. Torrential rains deluged its surface. The unchecked tides raced over it, sweeping along with the whirling of the orb. Then barriers arose, and the waters were the sea. The barriers became dry land, out of which sprang gigantic herbage. The sea was the habitation of swimmers. Upon the land appeared a different order of dwellers, some flying, some creeping, some walking.

Of the dry land animals, those that walked became the most powerful. The separate families of walkers drove against each other in furious wars. First one, then another of the family groups held sway. Finally, there appeared a creature that walked all the time on two feet, having fingers on the upper limbs instead of toes. This creature was man.

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With his fingers man devised weapons of offense and defense. His weapons gave him power to fight at a distance, an insuperable advantage over the other creatures. Before the adroitness of man, all the other earth dwellers fell back. Man was king.

The king lived in a cave, or made his castle in the boughs of a tree. He fought for his food. He fought for his dwelling. When one king fancied the house of another king there was war. The fittest survived and occupied the cave or the tree bough. They fought for a woman and the stronger possessed her. Then two or more men united for the holding of a specially desirable cave. Winning through the exercise of superior craft and strength, they set into operation the first human community of earth. This was the genesis of nationalism.

* * * * *

The experience of the human family is the experience of each human indivdual. When God begins the process of raising up children unto Abraham from the stones of the earth, the soul in the stone steps from lower to higher until the highest is reached. The pains of delivery and the torpor of deliverance not infrequently disguise the nature of this dual transaction. But the cosmic necessity never abates.

What took place in the long ago period of cave dwelling is now again enacted in Europe. The strategy and the weapons are not the same, but the reasoning and the motive differ not in the least. The objective point being a cave, a port or a province, the logic of the two situations is identical.

From the time when the human race reached the level of development which we call civilization there has been two ideas from which to choose as a standard of government. These ideas are nationalism and patriotism. The terms are popularly confounded, but they are distinct and opposite. Another idea has been hinted, and few apprehend its full character. It is democracy. The three ideas may be sharply distinguished:

Nationalism, individual and communal selfishness.

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Patriotism, individual and communal generosity.

Democracy, individual and communal equality.

Nationalism is the law of Moses, eye for eye, tooth for tooth. Patriotism is the word of prophecy: Behold, one greater cometh. Democracy is the fulfillment of the law and the prophets, the rule of righteousness upon earth.

Being the Moses law, nationalism is the Adam motive. It takes what it wants, remote consequences deferring to present lust. It takes, regardless of command, regardless of right abstract and concrete. Adam wanted the apple, therefore he ate the apple. When brought to account for his trespass he accused Eve as instigator; Eve blamed the devil, and the devil had to stand pat, there being no one farther down the line for him to saddle with the offense. Observe the parallel: The press of population calls for more room, enlarged commercial scope. There are good harbors and fruitful provinces beyond. We need, we are able, therefore we will take. Then the world began the quiz as to who started the row. England deserves the blame, France is guilty, Germany began it, little Belgium is the culprit. Not one of the European belligerants admit breaking the peace. All were virtuous, all were far from offense. It was our ancient enemy, not we, is the self-exculpation of each.

The war began in the cave, back there in time when men first believed that brute might is lord of ethical right.

* * * * * *

There is a cosmic standard of right toward which all life yearns. Conformity to this standard is the object of the survival test, the overtest of those who have proven fit up to a certain point. Unable to satisfy the supreme demand, the civilizations of past ages went down, one after another, obliterated by the force they could not withstand. No national group can indefinitely survive on the policy of self service. The policy contravenes the law of evolution. Conformity to the cosmic summons to a progressive righteousness will preserve national identity.

There is one law for the person, for the family, for

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the state, for the world. That is that law of sharing our best with all individuals and all peoples. Motive is as vital to the country as it is to the citizen. By virtue of the fact that progress is a condition to indefinite survival, the controlling motive is a sure forerunner of conditions. Men and societies of men have tried to break the law of cosmic progress. Not one of them has ever done this. But the would-be outlaws were each and all broken.

The Jewish nation was the spiritual leader of the world. Its kings and its people were earnest self-servers, intense nationalists. Jewry lost its peculiar prestige in the midst of its sins, its servility to its many captors. Pagan Rome, of the heavy yoke and the iron hand, was the last general master of the chosen people. Rome, one time supreme in the world, ardently nationalistic, fell decadent from selfishness and miserably perished. So have, so shall all other nations where creed is self, where ambition is lust.

* * * * *

The character of nationalism insures the destruction of nationalism. The hand that is against all other hands shall find all other hands against it.

Nationalism has as its ideal the conquest of peoples, the destruction of others that it may increase. It knows not the full law of survival; so its empire of supremacy is flitting, now here, now there, has history written that the strongest nation may be pointed out.

It is founded on and preserved by force. Exactness of speech will not permit us to say that it is maintained by militarism; it is militarism. Within and without, it is greed backed by force.

It is the grossness of feeling that pampers appetite, indulges in cruelties, inflicts its wishes upon weaker peoples. It imposes grievous financial burdens for the upkeep of pomp. It subverts education to the elevation of the basest motives in government. Its appeal is to the low passions, that it may have justification for perpetuating its own existence. It invites the woes pronounced upon those who devour widow's houses, and for pretense make long prayers. It is from these

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conditions in government that Europe is now struggling to free its peoples.

Self-service meets the survival test in that period of racial development preceding the demand for patriotism. Ethnical obligations flow out of cosmic life in grades. First, survival by brute means, naked savages fighting hand to hand, or with crudest weapons; then a secondary stage of this war grade, what our self respect leads us to denominate civilized warfare. Now enters intellect, working on brute means. When this new force begins to grapple with the problems of a people the way is opening for the coming of the higher vision. The first grade of ethnical development is drawing to a close in European policies and ideals. The great test is upon that portion of earth's people. A demon of selfishness has obsessed their governments. The cosmic ideal has ordered the demon to come forth, and the unclean spirit is obeying with such convulsions as the world sees.

There is no beauty, no glory in nationalism. There is in it nothing worth striving for. Its rule of action would not be tolerated in a private citizen of any self respecting community. If a municipality or territorial division of any civilized country should essay the tactics of nationalism the central government would quickly send troops into the lawless region and bring it back to order.

If a father thinks that he can bestow prestige upon his sons by stealing to enrich them, or honors upon his daughters by debasing other women, that father is a microscopic figure of the nation that tries to elevate itself through the practice of dishonorable dealings with other states.

* * * * * *

It is of the slightest significance that the upheaval was foretold, years ago. We can cite prophecy to show that it was due, but we can cite only jealousies and covetousness as the basis of its origin. Prophecy does not mean that the event is to be welcomed. The prophet sees causes operating; he knows what will be the visible aspect of these forces when they conjoin. It is the simplest of reasoning processes.

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That the war was pointed out in times past is of small concern to us who are trying by every expedient of honor and humanity to keep out of the quarrel. What is altogether to the point with us is the idealism, the devotion to principle that will enable us to stand free. To maintain the status of common friend to each nation actively involved is pure humanitarianism. To remain the advocate of an honorable peace for each, a peace which no nation will desire to break, or failing desire will lack the temerity to affront, is the work at hand for America. Such is, and has been our problem all along.

There is nothing in the outlook to cause us dismay. God rules. This is the work of His eternal law, throwing back the forces that act lawlessly. There is one death for men who believe that it is appointed unto them to die once. With the passing of their souls there passes also the cause of death. Brave men are making the plains of Europe a shambles, but their blood poured out, a sacrificial offering for the sins of nationalism, shall atone for the nations and bring in the higher dispensation, a true patriotism, and ultimately a democracy of equality, a brotherhood uniting all peoples.

This is not a world war. A very small portion of earth's area is directly involved. A large number of the world's inhabitants are personally engaged, but not a majority. Not all of Europe is in the conflict. Little of great Asia is concerned. Africa is only relatively interested: Who shall exploit her? Outside of Canada, the New World is scathless. We are keenly aware of its world meaning. We are profoundly sympathetic toward the suffering of the helpless non-combatants. We are deeply touched along the ethical lines of the movement. But it is not our war.

Governmental, commercial, social and mental ties unite the whole world in this era. The distress of one national group is in a measure the pain of all nations. The elemental passions warring in a blind fury of self-destruction is an

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awful spectacle, a Doomsday Book opened before the eyes of the quick millions. But it is not a world war. Every European who calls it such speaks in the narrow dialect of bigotry. Every American who uses the phrase opens a door which true Americanism and sincere humanitarianism command him to keep shut, even to the outlay of his fullest strength and exercise of his manliest courage.

EXERCISING JUDGMENT

If our judgment is normal, then we are healthy in the eliminating region of the body. The whole region of elimination, not only the kidneys, but the other excretory organs, must stand free and normal, through our realizing that the judgment of God is in the world, a perfect justice, always eliminating the useless, casting out that which is not the expression of the highest, and retaining that which allows the light to shine. The reins stand for the inner, subtle feelings of judgment, the tender feelings of judgment. The kidneys stand for our belief in the ordinary processes of judgment.

If there seems to be overwork with the kidneys, and they seem not equal to that which has been brought to bear upon them, it is because in the thinking and in the feeling there have been unnecessary judgments, which are not of the highest—which are not just, not kind, not merciful. The commonest ways of this false judgment are being expressed in criticism, unkindness, sarcasm, cutting remarks, fault-finding, looking for the errors, picking out the weaknesses, and thinking over people's shortcomings.

The habit of criticising others may start with more or less good judgment and justice. But because of the belief in evil it is continually overreaching the mark until finally we see people who are full of acid thoughts picturing them out in the flesh, and having kidneys that are not able to throw off the false accumulations that are settling in the bones as hardness; a lime condition in the joints and a surplus of sugar in the flesh and blood.—*Annie Rix Militz, in "The Renewal of the Body."*

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TEMPLE TALKS

By the Editor



HERE are two ways of looking at man. One is that he is the perfect creation of a perfect God; that he is not responsible for anything that he may do; in fact, that he does not do anything of himself, but that God is all, and everything that is done God does, and is wholly responsible for.

This view of man makes him a puppet, a mere mechanical toy moved about by a superior will. It presupposes a creator and a creation, each complete in itself. In its last analysis it is the old orthodox idea of a personal God, making a personal man, and putting him forth in a prepared world, where he is tempted by a manufactured devil, and then punished for his verdant disobedience.

Dressed in metaphysical clothing this view appeals to a certain phase of reasoning, and many who refuse to accept the old time personal aspect of Deity arrive at virtually the same conclusion by mental jugglery.

They postulate a perfect God in Spirit who creates a perfect man. If God is all and he is perfect, they cannot see logically where there is room for imperfection anywhere. This leaves place for not even the appearance of error, hence that which seems to be is gravely declared a dream of error without a dreamer.

In mind they calmly deny away the manifest world as mortal delusion—and continue to strain every nerve to keep the dream going.

Every true metaphysician admits that a great truth underlies this view of the Eternal Goodness in the manifest and unmanifest; its weakness is in the conclusion drawn from the premise. This conclusion is not consistent, because it does not reconcile cause and effect. It deals with cause only in the ideal, and not finding effect up to its standard of per-

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fection, it declares it nothing—absolutely without source. source.

He who accepts this idea of God unwittingly admits that man is not an essential part of Being.

If God is perfect in himself as abstract Mind without a manifestation, man and the universe are not necessary to his completeness, and they are, therefore, superadded conditions, barnacles as it were, below the water line of a being that is independent of them in every way.

The view that meets every point which may be raised is that man is an essential factor in a grand trinity, all of which it takes to make the whole of Being. Being is composed of Wisdom, Will and Consciousness. It takes all of these to make what we term God, and man stands in this God-head as Will. Ideas exist eternally in Wisdom; they are made manifest through Will, and the manifestation is called Consciousness.

Thus, man being the faculty of Will in the Supreme God-head, it is through him that the universe is brought into manifestation.

That which is brought forth is consciousness—a thing made. Now things made are the result of putting together different elements. All would be monotony, dead level, eternal sameness, if this were not true.

So if everything were always put together just the same way, here again would prevail a lack of interest. If the outcome of every motive and act at every step were definitely settled, existence would be without interest.

There must be in the creation of worlds, or states of consciousness, an ideal far beyond what has been realized.

Thus man is eternally at one with the Father in his divine essence as the Will, but when that Will is sent forth to carry out the ideals of the Father, Wisdom, a condition is set up, a state of consciousness called the soul, and its outer court called the body.

These are states or conditions which have been produced by the Will acting in time and space, and they are subject to laws inherent in Being.

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If the Ego, or Will, which is man, has faithfully adhered to its Wisdom and carried out in its work the plans which are there idealized, it has created a harmonious consciousness.

This is Adam in the Garden of Eden. There is perfect harmony, and man is doing his part of the Divine work without friction. There are, however, many factors entering into the creation of a consciousness.

The one object is enjoyment. Being manifests its possibilities for the purpose of pleasure. Pleasure is the result of bringing together in right relation the potentialities of Being.

The Wisdom, Love and Substance of Mind are manifest in consciousness as Intelligence, Attraction and Sensation.

Eve represents Love, and the serpent, Substance. Thus when Love comes in contact with Substance, sensation is aroused in consciousness. Whoever indulges in sensation blindly and without restraint, eventually finds himself a slave and in the dungeon of sense darkness. The right relation between the factors in harmonious creation are not sustained, discord arises, and the consciousness of something wrong. This is evil. But the good stands ever in its place, in partial eclipse though it may be, through ignorance of the Will.

This realm of things made, or consciousness of condition is termed the soul. The body is the outer court of the soul, and an expert representative, in form, of the ideas which are revolving in the inner realms of its domain. The planet on which we live is a type of every man's soul.

The solid parts in the body, the electrical currents that permeate it from center to circumference, and far beyond, represent the passions and emotions of man, and the clouds are a fit symbol of the mortal thoughts that have been thrown out by the discords of unwise thinking.

All these are things, and are undergoing constant change. They appear to progress from lower to higher forms which men have observed and called evolution.

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This perpetual change is symbolic of man's consciousness. It also is going through just such an evolutionary process as is observed in the planet. This is a phase of consciousness.

The ego is building, and these states and conditions are the evidences of its handiwork. "The soul that sinneth, it shall die," writes the prophet. What is this sin and what is the death that is threatened?

We have found what the soul is, also its place in the God-head, so we have but to carry out the logical conclusion from the premise there laid down, to find what this sin must be, and the consequence, or that condition termed death.

If a soul is a state of consciousness in an ascending scale of realization, its sin must in some way be connected with this process. The exact meaning of the word *sin* is "a falling short." So we readily see that a sinning soul is one that has somewhere, or in some respect, failed to come up to a certain standard of achievement.

The command of God to man is, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens,and over every living thing that moveth upon the earth."

These represent states of mind, and they are all contained in the consciousness of every man. Any failure on our part to exercise this dominion is a falling short, or, as the gospels state it, a "sin."

The ideal man, the real self never sinned nor in any way fell short, because it is without the pale of things or conditions. So we in essence cannot fall short or sin; it is the thing made that falls short.

We are each eternally existing in the bosom of the Father as idea, and we shall always remain there in perfectness that never grows less nor never grows more; it simply *is*. But is this idea self-consciousness? Does it have that identity which makes us living souls?

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Here is a question that makes important the consideration of the perfect ideal and its expression.

If I am perfect as an abstract idea, it is virtually a state that leaves me without self-consciousness. I am All in All, but not conscious of it in its relation or comparison, hence it is not appreciated by me. I am a perfect ideal, ever striving to express my potentialities. Without expression I am a carpenter without tools, a mechanic without the means to put my talents to use.

This is what the soul means to man. It represents what he has accomplished in carrying out his inherent possibilities.

If he has reached a certain point in expressing himself, and through some perverse or mistaken act loses what he has attained, he has fallen short, he has sinned, and must be set back in the scale of achievement. He is not condemned, except it be that the disgrace of failure be so considered.

But the soul does not fall short except in degree. It does not entirely miss the goal of eternal achievement because of some slight error. It may not fall short in many such failures piled high against its record in the Book of Life.

It is a long road that we have come, from the inception of this experience, and the way has been strewn with success and defeat again and again repeated. What we have lost in one battle has been gained in another, and the average has generally been in our favor.

There are sins of omission as well as sins of commission. It is a human way of looking at things to count everything as the result of some act.

In the case of the healing, by Jesus, of the man born blind, as recorded in John, the Jews asked whether his condition was the result of sin on the part of himself or his parents. Jesus said neither, "but that the works of God should be made manifest in him."

Thus Jesus gave testimony of man's place in the God-

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head as the Will—that in which the works of God are made manifest.

If man fails to apprehend his mission and do the work of bringing forth what is alloted to him, he remains in darkness.

This blindness is that state of omission which prevails in every man who does not realize his place in the God-head.

We are each in the God-head here and now with all its powers and possibilities wrapped up in us, as the oak is wrapped up in the acorn. If we do not exercise our powers of expression we never bring forth the giant oak. If we bury our talent in the ground of fear and negation we are not doing the works of God.

God is Life, we are the Living; God is Wisdom, we are Understanding; God is Love, we are Will. Unless we proceed to act, we are not among the living at all. To be an inert mass is to be virtually dead to the world of life and light.

We all want to be among the living. This desire is the very center of our being, and it is this that incites the Will, which we are, to action. If we fail to act when moved by the inner impulse, we drop back into the darkness of inactivity, and finally lose the little light that we have.

Friction produces heat and light in the mechanical world, and action produces intelligence and power in the mental world.

If you fail to do that which you are moved from within as the right thing to do, you are sinning, and your soul will remain in darkness to just that degree.

The only work man has to do is to manifest in himself the works of God. God will do all the works; you have merely to see that they are done. This is not work, but the merest child's play. In fact, you must first become as a little child in order to do the works of God. That is, a condition of absolute obedience and trust must be assumed, and then the Most High will pour through you wisdom and power.

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Dying is the name we have given to that state of negation in man's consciousness where he can no longer retain possession of his body. This is always the result of a failure to recognize God as the source of Wisdom and Life. When the soul falls short in this respect it sins, and there is a physical dissolution which is but the outer symbol of mental negation or spiritual inertia.

This death, or dissolution of the body, is the "second death," over the meaning of which church people have so long contended. The first death is where the consciousness has lost sight of its wisdom-sphere and sunk into the belief that God is absent from man and the universe. This is being dead in "trespasses and sins."

There can be no other explanation of the first and second death. Metaphysically we know that the body is the outer form of the thoughts, and it therefore could not die or disintegrate unless a similar process had first taken place on the mental plane.

If you allow yourself to go to sleep spiritually; that is, if you live in the senses, and fail to recognize your spiritual selfhood and your relation to Being, you are already virtually dying or dead. The fact that you seem to live and exercise a limited consciousness on the animal plane is no evidence that you are alive, because these senses fail you ere long; they will dissolve, and you are then in the second death.

Man's office in Being is to make manifest its possibilities, and unless he does this in its highest degree he is falling short or sinning. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

* * * * *

When the Lord asked Solomon what he would have, he chose Understanding. Understanding is the most necessary element in man's Being. If we had complete control of the forces of nature and yet lacked the understanding of how to use them, we would soon destroy ourselves.

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Understanding is a spiritual quality that comes from the one Divine Source, and we must go to the Spirit to find it.

When the young prophet, Samuel, thought he heard Eli the High Priest speaking to him, he went to him to ask if he called, but Eli said, "No." He went again, but Eli had not called. Then the prophet told the child it was the Lord that called him and that he should say, "Speak, Lord, for thy servant heareth." The inner voice spoke to Samuel. He did not listen with his ears. If you want to hear the voice of the Lord, listen with your mind by holding yourself in a mental attitude of receptivity.

Can this be done in a moment by one who has not cultivated it in any way? Can such a one hear the voice of the Lord? No. Man *develops* his soul powers. In the absolute he has all things, but he must cultivate spiritual faculties just as he cultivates mental faculties.

It is therefore necessary to have understanding and apply it, before we can hear. This power that hears the great Universal Nature is within our own minds. The morning stars sang together, and Pythagoras said he had reason for believing that the stars and planets were but songs in a great symphony, and that the Lord was singing the Universe into expression. He was called mad for making the statement, yet the inner man attests its truth.

As we cultivate this ability to listen within we find it is possible to get the Universal Tone and throw it into our conscious mind. It is not a voice that we hear; it is Understanding from the Omnipresent Spirit, through the cultivation of the inner powers of consciousness. You may call this consciousness Soul, or what you will; it does not make any difference what you name it so long as you know that *it is*, and you must bring it forth. Many people think this development will in some way come to them miraculously, but the message of Jesus Christ is: You shall know the Truth and through this Truth you shall be made free. You must study the inner law of your being; you must know the inner science of the mind.

The Lord converses with every one of us continually,

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but we do not know it because we do not listen. I say the Lord converses with you because I know you could not live one moment without him. How could all these processes go on in your body without the Lord? When you have learned to listen, you can hear the voice of the great Universal One. You may hear the voice, in your stomach, or in your heart, or your liver; everywhere the Universal Force is doing its silent work, and it is doing wonderful things in your organism. The body is a very important part of man's consciousness; it is the fruit of the Soul. It is the result of ages and ages of silent energy and intelligence working into expression Divine Ideals. Never call your body "nothing," "mortal mind," or the "reflection of error thought." Seen with the inner eye the body is the most beautiful thing in existence. Through listening with your mind you may learn of this inner grace and bring it forth.

The only way to hear the inner One, is to steadily listen in the stillness. You cannot hear unless you are willing to relinquish material concepts. If your mind is fixed on the prophet without you cannot hear the Lord within. Our Father, the great Universal Mind, requires that we have understanding of the law. We must understand what the powers that move the universe are; what the Law of God is, and how to use it.

When the children of Israel were down in Egypt (ignorance) they were slaves to the law, because they did not know how to use it, and they found that they had burdens added to them on every side. What was their delivery? Moses, the demonstrable power of mind set into action by *I Am*.

When the *I Am* is quickened within, you are transformed; the light of intelligence is sent into the void and day takes the place of darkness. Then you are in the Spirit, and you know that the Father has given all things into your keeping. If we use the law without understanding, we get a so-called evil result and we are apt to think that evil is a reality in our world.

We must get rid of our superstition and ignorance by

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living in the Spirit; by declaring continually that there is no material, dead substance, but that all is alive and intelligent.

Bring the trip-hammer of your own spiritual word and pound that material mind of yours every day, and reduce it to absolute powder. This is an easy matter if you will devote a little time to the process. We must be willing to do the little things. It is the getting back to simple processes, and the most productive process that I know, is learn to listen to this spiritual leading. These powers of Spirit are mighty, but before we can use them we must learn like Samuel to say: "Speak, Lord; for thy servant heareth."

* * * * *

The things which we have truly "learned and are assured of" are not written in any book. Truth does not come from without, but from a conviction within the mind based upon *understanding*. A doctrine based upon Scripture alone is fallible and changeable. We can never be established in Truth until we see clearly that it is founded upon universal law, and open to the minds of all who seek for it, whether they have ever seen the Scriptures or not. The Scriptures do not make Truth; they are the statements of those who have found the Truth and who want to tell about it for the edification of others. We had as well claim that the history of Columbus' discovery of America includes the creation of America as to claim that Truth and the Scriptures are one.

"Knowing of whom thou hast learned them." Jesus said the Holy Spirit, the Comforter, should come and lead into all Truth. This is the "One" referred to by Paul in II Timothy 3 and 4. The Scriptures as we have them today were not in existence; much of the New Testament had not been written. The Revised Version says: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is righteousness." This is very different from the statement in the Old Version that all Scripture is inspired. "Given by inspiration of God" is literally "God-breathed." If God ever breathed into the mind of man, is he not now breathing? We open ourselves to this inspiration, or inbreathing, of God by our thoughts

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and words. If our minds are filled with the idea that inspiration ceased with Moses, or Jesus, or Paul, or some modern high priestess or priest, then we plug up the stream of God-thought flowing to us, and no revelation comes direct. What we get is second-hand—we measure it by the authority which we have set up as the final Word of God to man.

Jesus Christ is the standard. It is his "appearing," the setting up of his "kingdom," the judging of "the quick and the dead," that tries the mettle of the man. When the Perfect Man begins to assert himself in us there is an "appearing" of a higher standard of right and wrong. Our thoughts are brought to judgment. The thoughts of life, the "quick," and the thoughts of the "dead," are tried by the Truth, and those only let into the kingdom of God within us which chord with Principle. The "word" of this Truth must be declared constantly "in season and out of season." Those who grow lax in this respect find themselves falling back into mortal thought and material ways.

The firm state of faith in the invisible powers, which we build up by our oft repeated meditations and statements of Truth, stands us in good hand when our minds come to that place where our "ears itch" for new teachings—a fuller explanation of the mysteries of the doctrine. Such a time always comes to those who are passing through the regeneration. If one is well grounded in Principle, and has the substance invisible well established in consciousness, there is but little danger of "turning aside into fables." The consciousness of Truth having done its work in the mind thoroughly, and fulfilled the law of body regeneration, gives assurance of a lifting up of the whole man—"I am ready to be offered, the time of my departure is at hand."

The "crown of righteousness" is the fulfilling of the Divine Law and the resurrection of the body. This is fulfilled literally in those who "fight the good fight," the overcoming of error with Truth. This does not mean the death of the body and a great resurrection day away off in the future, but, as clearly taught by Paul, a new state of mind

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every time we overcome some mortal error, and a clearer realization in body of the omnipresent Substance. "I die daily." "This mortal must put on the immortal." The Spirit that quickened Jesus shall quicken your mortal bodies.

* * * * * *

It is man's nature to have dominion, to create, to dominate, but in the exercise of this innate power he should remember to make the most advantageous adjustment with his environment.

Man can so dominate the functions of his body that they will do that which is opposed to the law of their being. This is noticably true of the stomach—it can be made to digest food that is detrimental to the whole system. Sailors shipwrecked in Behring Sea found the natives make a regular diet of decayed fish. They were a sorry lot, as the result of such food, but it seemed good to them. It is said that in certain parts of England chickens are not considered prime until the flesh is so rotten that it can be pulled off the bones with the hands. In America men and women train their stomach to digest the most noxious messes under the delusion that it is food.

But how about the stumbling block? Who is "thy brother," for whom Christ died? Is he not the body-man, the brother of the soul, whom Christ comes to save, to lift up? If in your ignorance you put a stumbling block in his way you are destroying him. Byron said, "The eating of meat makes me ferocious." Experiments with dogs prove that a vegetable diet makes them docile and kind, while a flesh diet causes them to be ferocious. Edmund Keene, the eminent English actor said, "When I am to take the part of a lover I eat lamb, when a tyrant I eat pork, and when a villian I eat beef."

If both men and animals are singularly affected by certain kinds of diet does it not point to a law running through nature, and should we not take the hint and observe this law?

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Following after the things that make for peace and edification

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of another brings us naturally to that state where we will not eat flesh, nor drink wine, nor do anything whereby our brother stumbleth.

* * * * * *

Most people receive with a grain of salt the Scripture quoted, "It is more blessed to give than to receive." They think it part of the "stock in trade" of the minister's appeal for the Foreign Missionary Society, or for money to clear up the church debt.

But if the pleasure of receiving and giving could be compared for a lifetime it would undoubtedly be found that the joy would be on the giving side by a very large per cent. Then to get the most pleasure out of life one should practice giving. Few people give systematically—they give when they are asked, and often an undercurrent of regret goes with the gift; they are not cheerful givers.

To give with an ungracious feeling is detrimental to both the giver and receiver. No one likes to receive from those who regret their gifts, and the one who gives in that spirit thwarts the law that would increase his gift if it carried the cheerful thought with it.

Men sometimes give with the object of getting back in another way more than their gift, but this does not apply to religious donations. When one gives to the cause of Christ he expects no financial return. But here there is often missing of the mark. Religious giving is the most profitable of all giving if one knows the law, which is *blessing*. If you bless what you give it is increased in your thought atmosphere and your words create for it a multiplying energy that goes on developing after it kind, until the original impetus is exhausted.

But if one first gives himself to the Lord, there will be no cessation of the original impetus in righteous giving, because it is Spirit. When one gives in the abounding faith of God's abundance, a certain spiritual and financial prosperity sets in and the whole man receives the increase. It has been observed that when a church organization gets the

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enthusiasm of giving for religious purposes that more prosperity comes to the individual members.

"Abundance" and "riches," are good words to get into the mind if you want prosperity. If you keep your mind charged with words of this character you will never lack and your gifts will carry increase wherever they go.

But there first must be a willing mind. What God beholds is the mind and if that is right the whole man and all his acts are right. The gift is acceptable "according to that a man hath." The acceptability of all our offerings depends not on the amount given but the proportion which it bears to our means. The widow's mite was a very great gift because it was her all. If a millionaire should give one hundred thousand dollars to a good cause it would be heralded as a princely donation, but in fact it is no more worthy of commendation than the gift of one hundred dollars by the man whose whole possessions is a thousand. The proportion is the same and in the spirit of things the man who gives his love with his gift gives far more than the one who gives cold dollars.

Be sure and put the *good feeling* into your gift. Everything that you send forth with this soul-substance as its animating principle always comes back multiplied. Keep the grudging feeling out of your gifts because it will also come back to you. "As a man soweth so shall he also reap." This applies to everything we do, because we put into every act the seed thought that brings a crop after its own character.

"I will lift up mine eyes unto the hills from whence cometh my help." We live too much on the lowlands of our natures. If we linger upon the hills of elevated thought and dwell among the summits of spiritual aspiration, our lungs will become accustomed to their rare and pure atmosphere. We delve in the glens and caves, and then wonder that life is so cloudy and our horizon so narrow.—*Henry Wood.*

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SPIRITUAL THOUGHT ACTIVITY AND ITS FULFILLMENT

IDA M. MINGLE

PRIMARILY, all the energy in the universe is thought. We look out upon the realm of things and at first sight are inclined to believe that the world of effect is the reality of living. But with the second sight, which is the development of understanding, we perceive that we are living in a world of vital thought-forms, everything in the manifest world being charged with the idea that created it, and bringing into the world of effect a greater or lesser degree of harmony.

No one desires to manifest inharmony of body and affairs, and no one need continue in this unhappy state if he will earnestly and patiently gave his attention to the cultivating of those thoughts that produce good results. Man is not the creature of circumstances, but the creator of circumstances. To become convinced that "thoughts are things," and that the undesirable "things" in our living are the effect of undesirable thinking, acts as an incentive in the elimination of false thoughts. Realizing that we created an ill-fitting condition, is to be assured that we have the power to create the condition of good that we desire. The truth that man is the offspring of a Creator is sufficient proof that he s by nature endowed with creative powers, for the fruit is like unto the tree that bears it. It is well to realize that God is Spirit-Mind, that sequentially man's creative powers must be spiritual or mental. The command, "Be ye fruitful and multiply and replenish the earth," was given by God to his Man-Idea. It follows that as man re-establishes himself in the spiritual consciousness, he will come again to the giving of all his forces to the bringing forth of God's ideal universe, the kingdom of heaven.

Jesus definitely located the kingdom of heaven as within man. In the parable of the sower (the one of the

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mustard seed and the leaven), Jesus likened the kingdom of heaven to a growing, expanding process, having as its beginning a germ containing all possibilities, yet needing the fitting soil in order to unfold and develop. The soil is the mind of man, and the germ is the Christ center in man, about which all his ideas must revolve before he can come into the consciousness of the harmony of the kingdom.

If the conditions under which you live, as pertaining to your environment, your bodily affairs, your family, your business, are not all that you desire, begin a self-examination of your thought-world and ascertain just what the character of your thinking is. In this examination you will find the key to the whole situation, for a thought is the most potently charged working principle of the universe. Every thought is a seed and brings forth after its kind. "Do men gather grapes of thorns, or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." By the fruit of your thoughts, you may know the condition of your mental soil.

The power of choice has been vested in man from his creation. Man has exercised this power in many external ways, and is now discerning that it is to the cause side—the mental side—that his attention must be directed, if he is to transform his topsy-turvy world into one of peace and righteousness. Every man is a miniature world, but until he has redeemed his own universe—soul and body—he is not ready to conquer other worlds. His chief concern is his own salvation. The substance of our thinking, as we are working out our own salvation permeates into the race consciousness, uplifting and redeeming it. But the place of power is at the center of our own being, and through this Christ-center all our thoughts must pass to be charged with the substance of Spirit. We cannot change the without except by changing the thoughts within. What is manifest in our world (body and affairs) today is the effect of previous thinking. In the stillness of our souls thoughts are growing whether we be conscious of it or not, but to become

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thoroughly aware of this growth, and control it, is the object of thought spiritualization.

When you make up your mind to build a new house, what is the first factor that enters in? Do you not familiarize yourself with the plans, that is, get a vision of the Ideal House to be built, then give your attention to the selection of the material to be used in its construction? You may live in the old house while the new one is being built, but the substance of your thoughts is centered in the new structure. In the same manner we begin the adjustment of our mental home. First comes the delightful realization that we are builders, that we are naturally endowed with creative powers; that the thought and word are the implements with which we carve and construct. Imbued with the desire for a fuller understanding of this wonderful energy of Mind, we begin to speak the Word that represents the desires of the heart. Speaking the Word is really a positive declaration of Truth made silently or audibly. To be effective the Word must be charged with the substance of one's faith in it to bring about the desired results. The door of the mind must be closed to all thoughts of doubt, for the Word must be held firmly and expectantly in mind that the proper connection with the quickening Spirit be made.

To bring forth eternally is to live in ideas, to reduce everything in the external world to that common denominator. No matter how commonplace the work to be performed may be, somewhere in it is the germinal idea about which the thoughts pertaining to that particular phase of expression revolve. If you are a seamstress or a designer you will unearth the ideas which make for the success of your work. The idea of perfection, the goal of all expression, will be your keynote, then order, deftness and harmony. Of what are you thinking as you sew and create? The show next week, the Sunday dinner, the cares of the world in various forms? Success in any line requires concentrated attention to the thing at hand. Understanding the power of the thought to create, the seamstress or designer, with every stroke of the needle or pencil, would be quietly

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affirming: "I do everything in perfect order. I am neat in expression. All my work is harmonious and I love to express it." The finished product is as perfect as the idea it represents. If you think of any work to be accomplished, meditate upon the ideas involved and think from your own organic center. Much of the depletion of body and waste of energy comes from thinking outside of the body, so to speak, allowing the mind to ramble in ideas, hither and thither, having no fixed purpose in thinking. This is the "wanderlust" we have to offset, and which builds up thought-forms about us that we do not desire. When the mind is filled with the true ideas in connection with any phase of expression, the mental and the external process move simultaneously to the goal of perfection.

With every declaration of Truth there must be a corresponding action in the outer. I cannot affirm that I am filled with joy and go about with a sorrowful countenance. I cannot declare that I am filled with the wisdom of Divine Mind, and then shrink at the opportunity to express wisdom. Having placed myself at-one with any of the qualities of Being, I must act the part. If we are doubtful or wavering, the Law cannot be fulfilled in us, for our wavering state of mind makes void the word of God. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." The scribes and Pharisees were bound by traditional thinking and custom.

As we continue in the spiritualization of our thoughts, we may find many scribes and Pharisees encamped in our grounds—thoughts that have held us in bondage for many ages. Chief among these adversaries of Christ, are the fixed ideas pertaining to the body. Man has so long believed himself to be the offspring of flesh, his body to be material, subject to decay and senility, that he finds it necessary to enter with great earnestness into the realization of the more abundant life promised by Jesus Christ. He finds that when he uses all the substance of his thoughts in establishing the constructive idea in any expression, he is in reality eliminat-

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ing from consciousness the destructive idea, and offsetting the man-made limitations of age, decay and death.

The surprising thing is that man continued to believe and teach the dissolution of the body as God's will, and death the open door to heaven, for centuries after the advent of Jesus, who took on the likeness of flesh and proved step by step the supremacy of Spirit over mortal limitations. He chose to go through the change called death, by way of the grave, and came triumphantly out of the Valley of the Shadow clothed in a body, proving once for all the unification of the spirit, soul and body of man in an eternal, indestructible, indissoluble Life principle, and the falsity of all limited ideas pertaining to the body consciousness.

People look forward to dwelling forever in a glorified body after death, overlooking the declaration that *death* is the last *enemy to be overcome*. There will be no glorified body after death except through glorified and exalted thought, and death takes place momently as we uplift and redeem our minds. Paul said, "I die daily in the Lord," and glimpsed the true process of putting on immortality through living. Before the realization of Truth that man is spiritual, that his Parent is God, and that his inheritance is wholeness (holiness), goodness and perfection, all beliefs in the reality of flesh and its laws are forever dissolved. Ignorance, sin, weakness and disease have no power to perpetuate themselves in man's consciousness when man ceases to believe in them as realities.

Only through identifying the self with spiritual ideas will man uncover and bring forth the Divine Body. This perfect body expression is the fulfillment of spiritual thinking, and the goal to be attained by every overcomer. Man is not alone in this attainment. He has always the assurance of his own indwelling Christ that he is superior to every limitation, and the example of Jesus who went before to blaze the way. God's stamp of perfection written in man's heart must find expression, and will come into visibility when man stills his tumultous household of thoughts, and lets the Mind of Christ have its way in him. The good, the

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true, the real, the desirable and eternal energies of Mind will then be poured into his consciousness, and find a corresponding expression in his body in health, peace and harmony. All the cells, tissues and fluids of the body are subject to the thoughts of the mind. Spiritualizing the thoughts—redeeming the mind from all ideas of impurity, discord and decay—regenerates and transmutes the body into the very substance of our spiritual thoughts. Then our thoughts become the living bread from heaven. "If any man eat of this bread, he shall live forever."

THE DOCTOR'S JOKE

"When I was attending medical college," said a New Orleans physician, "our old professor of *materia medica* and general practice told us one day that he had a remarkable case which he proposed to exhibit next morning in clinic. 'I have persuaded the man to allow you to examine him in the interest of science,' he said, 'and you will each make an independent diagnosis in writing.' Next day the patient appeared. He was a big strapping fellow, and, without any preface, he peeled off his clothes and took his place on the table. We examined him in squads, thumping his chest, listening to his lungs, feeling his pulse, taking his temperature, and doing everything else we could think of. I soon discovered valvular disease of the heart in an advanced stage, but said nothing, according to the rule, and sat up nearly all night writing my diagnosis. When the professor took his place on the platform at lecture hour his desk was heaped high with our written reports. 'Well, gentlemen,' he said blandly, 'I find here forty-six diagnoses, each describing a different disease. I consider the variety of your discoveries very remarkable, especially'—here he paused and deliberately polished his eye-glasses—'especially, gentlemen, as there was nothing whatever the matter with the patient.' The silence that ensued was so thick you could have cut it with an ax."—*New Orleans Times-Democrat.*

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

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This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

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THE PUBLIC SPEAKING CLASS

[EDITOR'S NOTE—Students at the Unity Center have the benefit of a Public Speaking Class, in which they are drilled in making short addresses on the platform in the Lecture Hall. This class meets once a week and is under the direction of Mr. Lowell Fillmore. The subjects treated cover the whole Science of Mind and are often interesting and instructive to the public. The following addresses were among those made at a recent meeting.]

AN EXPLANATION OF GOD AS THE ONE MIND

PEARL BAILEY

Nothing just happens, there is a certain cause for every effect; in other words, every incident, object and effect comes about as the result of some phase of the Divine Law being set into operation. These results or effects are called by the world in general, good or evil, which is simply another way of saying the Law has been used with or without intelligence. This brings us to the conclusion that there must be a guiding intelligence in the universe, which is manifest as wisdom.

As Truth students we have a habit of speaking of our conscious, subconscious and superconscious minds and the Universal Mind, as though we really had three minds, and there was a greater mind outside of us. Truth students all over the world, and some of the more advanced material scientists have found that there is but one Spirit Substance in the Universe, out of which all that exists is formed. We realize that this Spirit Substance is the Primal Cause of all things.

That there is a quality of knowing or intelligence in the world we all admit. Then, since all of the visible world is this Primal Cause, Divine Substance or God made manifest, Intelligence must be a quality of God. We call this Divine Mind. As there is only one Substance, one Truth, there is also only One Mind, or the Divine or Christ Mind.

Then we cannot say we have three minds, but that we manifest or express Divine Mind in numerous ways and in various degrees. The unenlightened acquire knowledge

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through the five senses, through study, conversations, taste and feelings. What is thus acquired may or may not be absolutely true, and it very seldom is. When we do this we bring the outside to consciousness, thus cutting off the perfect expression of Divine Mind through us. Then the individual believes in all sorts of things that are not true and manifests all kinds of undesirable conditions which he calls "evil." They are not evil; they are simply expressions of lack of intelligence or wisdom in handling the Law of Cause and Effect. In other words, the Christ Mind is not allowed full expression.

Man is like a wireless station. If he keeps the wires eternally busy with the untrue, or only partially true so-called facts of the world, how can Divine Mind express through him?

When we recognize that there is but One Mind, the Divine or Christ Mind, and give it an opportunity to express perfectly through us, then all the phases of mind within us will be unified, and we will know all the Christ Mind knows, which is Truth in the Absolute. Then we will be truly intelligent, and will express wisdom and our lives will manifest the Divine Perfection the Father has willed for each and every one of us.

THE REASON WE BELIEVE IN HEALTH AS OUR BIRTHRIGHT

KATE F. ROBERTSON

It is entirely reasonable to assume that man comes forth from the Almighty—the One called by many different names, but who all agree is the origin of everything.

Man as the offspring of this Almighty One must partake of the character of his parent. The earthly child resembles his parents—how much more so should the heavenly child.

God is Good; health is Good. God is harmony; health is harmony. God is peace; health is peace. So it is logical to conclude that health is an attribute of God, and

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therefore as children of God, health is our birthright. So the reason for our faith in health as our birthright is our understanding of the real nature of God and of our real nature as his offspring. Our faith increases with this knowledge and understanding.

Health is always considered a blessing. True, it does seem that some people have a habit of "harping on that minor chord—disease," but that is when they are claiming the birthright of the flesh. When they are born again they are chagrined by any such manifestation. They are ashamed to be sick, because it is proof that in some way they are breaking the Law.

"The tongue of the wise is health." The wise do not talk about things they do not wish manifested in their environment; they understand the real nature of God and their real nature as offspring of God; and knowing that God is wholeness and perfection, they know that their birthright is wholeness and perfection.

A little child of a friend of mine made a very unusual statement one day, and his mother said, "Bobbie, how do you know that?" Bobbie said: "I know with my know." So when we come into this understanding of our real self we know with *our Know* that health is our birthright.

We hear much about the "ills that flesh is heir to." These ills are the result of wrong ideas and wrong acts. They are fixed in consciousness by being seen as real. These wrong ideas are seeds and bring forth after their kind. We have wrong ideas about ourselves.

A friend of mine grew up with the idea that she must become deaf because nearly all of her family so manifested. At the appointed time, according to the race belief in that family, she began to manifest the usual symptoms. After suffering for about a year, she consulted the family physician, with the idea of having him recommend a specialist. He said, "Well, let's try this ourselves first." He examined her ears and said they were perfectly clear. He looked into her throat and said it was the finest wide-open throat

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he ever saw; that there was a slight appearance of catarrh, but a few weeks treatment would cure it. The patient had unbounded faith in the physician, and after taking some little sugar powders for about two weeks, all inharmony disappeared and she has escaped the family deafness. That physician builded better than he knew. He said that the young lady did not need to go the way of the family; that people did not inherit disease; they only inherited tendency to disease.

So we get these wrong ideas about ourselves, and see our imperfections as real; we believe ourselves subject to this, that or the other. The Truth that makes free is that man is the offspring of God and inherits perfection. This inheritance is the idea of health which the awakened Son and heir lays hold of and expresses—for "all that the Father hath is mine."

* * * * *

The Source From Which Jesus Fed the Multitude

We are told that Jesus fed a multitude of over five thousand from the apparent source of five small loaves of bread and two fishes.

Some say they do not believe this as a fact; well, maybe it is not, but it represents a truth. Historical facts mean very little to us as individuals; it is the lesson we learn from them, and the way we apply it that counts.

The truth of this lesson is that the real source of supply was not the two fishes and the five loaves; it was Spirit-Substance—the great sea of Substance in which we have our being, like fishes in the water.

There is an old fable that one day the fishes in the sea heard about the sea; their curiosity was aroused and they wanted to see the sea; they did not know what or where it was. That is the way with most of us; we live in this great sea of Substance, and are not conscious of it—until one like Jesus comes to teach and show us.

Most of the so-called miracles of Jesus were performed on the seashore. The sea represents Universal

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Mind; inexhaustible resource—spiritual Substance, out of which all things are made. To us Jesus represents the *I Am*. He was always in touch with this sea, and he understood the law that it must have inflow and outflow. It flows into our consciousness and is given form according to our faith.

"Things which are seen were not made of things which do appear." They are made of invisible thought-substance which the mind lays hold of. Jesus, through his faith in the Father, through his knowledge of the Law, through the power of the Word, and through praise and thanksgiving, laid hold of this Spirit Substance and created what he wanted. He entered into the consciousness of this thought-substance, and out of it multiplied the loaves and fishes.

Somewhere in the Bible is Jesus' statement that he did what he saw the Father do. He had compassion on the hungry multitude; he saw the Father feeding them, and he did what he saw the Father do. Through conscious unity with the Father-Mind he overcame the slow process of nature, and God gave the increase quickly.

He looked up to heaven and blessed the bread and gave thanks. The Aquarian Gospel reads: "Looking up to heaven, he spoke the sacred Word." He knew that what he wanted already existed in Divine Mind—this sea of Universal Substance out of which all things are made—and he gave thanks for it without regard to appearances. God answers prayers in ideas, thoughts, words, which are translated into the realm of the outer in the form of the thing desired.

It is necessary that we pray with understanding of the Law, and always give thanks that our prayers are answered, regardless of appearances.

Some time ago there appeared in a local paper the story of a Hindoo making lead out of apparently nothing. He taught that the Divine part of man controls the transformation of the all-present essence into material things. He was a man without personal desires, ready to do the Master's will always. In him there was no possibility of

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desire to harm any living creature, and he considered it a crime to call anything his own. From him there radiated a rare magnetic charm, for he was one with Divine Love. He never made a display of these powers for show, but in order to teach a pupil, gave an exhibition of making lead, and of growing a mango tree in bloom and fruit, in a pot of earth and from seed procured by the pupil. Also, to show that this power is as a two-edged sword and cuts both ways, he caused a small tree to wither. We all know the story of Jesus withering the fig-tree.

Possibly the reason so few have this power is that they are capable of misusing it. When this power is attained by such a one and is misused, it reacts, for we reap as we sow. And the power leaves the one who misuses it.

Therefore, with all our getting, let us get Wisdom. The Self of man is spiritual, and when in direct, conscious unity with the parent mind, has real creative power. If in each step of this process man conformed to the Divine Creative Law, his word would make things instantly, as Jesus made the loaves and fishes. If we live the life as Jesus lived it, we too can multiply loaves and fishes, for he said that we should do the works that he did and even greater works.

SOME OF THE FUNCTIONS OF THE ORGANISM CONTROLLED BY THE SUBCONSCIOUS MIND

THEO SCHOBERT

The study of the formative and controlling power of thought is a most vital, important and wonderful one. It is very necessary that every individual should have a thorough knowledge of it. We have learned from this study that all the organs and members of the body (which seems material) are formed and built by thought. Therefore in understanding we can say with the Psalmist, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

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Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious are thy thoughts unto me, O God! how great is the sum of them."

The Ideas of God are very precious unto us when we come to comprehend the truth that we are those ideas and are co-workers with him in the great work of expressing and bringing forth into manifestation. We can speak the Word, without which nothing ever was or can be made, and it will go out into the Universal Omnipresent Substance and Life, and there begin at once to act and take form. According to the understanding and use of the Divine Principles of Being in thought which we project will be the degree of symmetry, perfection and durability manifested in the structure made visible.

Not only are these wonderful organisms of ours made through thought, but they are controlled by thought as well —some by our conscious thought, some by the subconscious. We go about our daily duties, our tongues, ears, eyes, hands and feet, to a certain extent at least, doing our bidding, taking notice and moving as impelled by our conscious direction. When we go through the same activities day after day however, much of our conscious thought becomes automatic and sinks down into the subconscious, and we find ourselves doing a great deal of our outer work through habit, with very little if any conscious thinking. This was brought particularly to my notice through a little incident that took place a few weeks ago. I started from home to go to town and became deep in meditation, not consciously realizing where I was going, when all at once I came to myself to find that I was just about in front of the Unity Building here, where I had been in the habit of coming almost daily for several years. I had not intended coming this way at all. It was simply what might be called "force of habit," the subconscious doing the directing.

But while the outer members of our bodies are controlled more by the conscious mind, the inner organs, such

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as are used in circulation, respiration, digestion and assimilation of food, are not controlled so readily by our conscious thought, but act from habit or from the impelling forces of the subconscious. We breathe constantly and our hearts keep pumping away, sending the blood out through the arteries and smaller blood vessels to every part of the body, with the necessary elements to build up the organism, and gathering the waste or impurities, carry them back through the veins to the heart, where they are sent to the lungs to be thrown off through the exhalation of the air we have just breathed in. And so with our food; all the conscious control we seem to have over it is in taking it into our mouths, masticating and swallowing it. The work of digesting it and incorporating it into the system goes on without any further attention on our part.

It does seem to me that the intelligence of the different organs of the body I have just mentioned, and the impelling forces so actively expressed by them, must have come direct from the superconscious—the ideas back of them, and was projected into them through the thought that formed them in the beginning, for before we consciously knew anything about them, they did their work faithfully. We have proved however that they are helped or hindered, and their functioning can be stopped entirely, or brought to a higher plane of action and be made enduring, according to our thoughts. If we believe in and express ideas of weakness and disease in regard to any of these organs they soon begin to manifest the imperfections we have instilled into them through our error thinking. If we, on the other hand, *know* every part of our organism to be strong and whole and spiritual, those thoughts become subconscious and express themselves in the perfect working of the various functions.

Since so many wrong beliefs concerning the human body and its "machinery" have been stored in the subconscious mind of each of us, through the race thought and ignorant and unwise teaching, it is very necessary that we change our thinking and talking, thus enabling the Truth to be established in the subconscious that it may cause per-

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fect work to be done in the organism. In the process of doing this we find that we gain more and more the power to consciously control the vital functions. But this will be fully explained in another lesson by another student, so I must not trespass, but in conclusion will say again that some of the different functions of the body ordinarily controlled by the subconscious mind are breathing, the circulation of the blood in its work of cleansing and renewing the tissues of the body, the digestion of the food we eat and its incorporation into the system, and all these functions are outer symbols or manifestations of the real spiritual transmutation work which is going on continually in every true overcomer.

WHAT IS THE RESURRECTION?

ELSIE E. HICKS

This subject is so deep and broad that it could not possibly be covered in the limited time of three minutes, however, we can touch upon a few definite points.

Resurrection means to restore; to bring to life and light. The goal of man is resurrection, raising the whole man, spirit, soul and body, up into the Christ Consciousness of righteousness and life.

This Resurrection begins in the mind of man. His consciousness is quickened by the Spirit of Truth within and he receives the new life through Christ. When this new life is set into action it consumes or burns up all adverse thoughts and manifests itself throughout the body. This manifestation will be eternal and everlasting when man acknowledges it and gives it the nourishing true words which come to him from the Spirit within.

In order that the whole man may be redeemed and lifted up it is necessary that every cell in the body shall become conscious of the Christ Life. These cells however, are but representatives of thoughts in the mind. The awakening of these formed thoughts is the process of restoring to consciousness the new and never-ending Life, which renews and regenerates man that he may become the New Man in

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Christ Jesus. Thus man is born again; born of the Spirit into the consciousness of the Water of Life, as demonstrated by Jesus.

The complete resurrection of Spirit, soul and body is brought about step by step, through daily meditating and unifying ourselves with the Christ Life and endeavoring to live in the Christ Consciousness.

This Resurrection is not to be put off until some future time, nor is it to be looked forward to as something to take place after death. Now is the accepted time. Now is the day of salvation. In Romans 12:1 we are told to "present our bodies a *living* sacrifice, holy, acceptable unto God which is our reasonable service." God is Life. He therefore must have a living body here, and now, through which to manifest himself.

Let us enter into the same consciousness as did Jesus when he said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Let this Truth abide in you until it becomes the whole of your soul consciousness, and also extends into the body consciousness, thus completing your resurrection in spirit, soul and body, as explained by Christ Jesus.

* * * * * *

WHAT IS THE ONLY WAY TO LIFE ETERNAL?

The manifestation of Eternal Life is based upon an understanding of the Divine Law of Life and its relation to the individual consciousness.

To come into conscious realization, conscious oneness with Life Eternal, man must know that Life is Omnipresent, always with him, and that Life eternally manifests as Principle.

There is never a beginning nor ending to life. Life is unchangeable, enduring, ever-abiding. It is man's changable thoughts about life that changes his consciousness of it. If we want to manifest more abundant life we must awaken our inactive states of consciousness and keep the mind filled with ideas of Life Eternal.

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To do this, go deep down in the midst of your being to the Spring of Life, which has doubtless not yet been awakened in you, and give it light, that it may joyously flow to every part of the body. Every little body-cell must become conscious of this Omnipresent, never-ending Life, which is constantly nourishing and upbuilding them. "For with thee is the fountain of life."

When this Life Fountain is set free, which is the result of faithful concentration and meditation upon the Life Idea, man's whole being consciously realizes that it is immersed in a Sea of Life. This Life is in us all, and through us all and above us all, and is eternal and abiding.

There are many adjustments to make before we can fully realize this wonderful Sea of Life in which we exist. I say *exist* because that is all many of us are now doing. We are not *living* until we are alive in God; until we are conscious that we have made an at-one-ment with this everywhere-present, inexhaustible Life. Jesus made this at-one-ment with the Great Life and he said, "I am come that ye might have life, and have it more abundantly."

When our thoughts are set in Divine Order, we should take another matter of reform into consideration, and that is the character of food we daily put into God's blessed temple. How can we expect to realize fullness of life if we continue to partake of foods that are lacking in life elements, such as meat? Neither does baking, boiling or frying, give life to food. God evidently intended man to eat his food uncooked, as he gave him neither fire nor a cook book.

Then how careful we should be in selecting only foods that will help us to be more alive and come in deeper union with the Omnipresent, never-failing, endless life. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God."

This Scripture passage is clear and explains itself, but I want to call your attention to the truth that the "paradise" of God is this body temple *after* every cell has become conscious of Eternal Life and is expressing Life in its fullness.

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WHAT IS THE CONSCIOUS MIND? WHAT OTHER NAME IS SOMETIMES GIVEN?

NORA MONTGOMERY

The conscious mind knows itself as a thinking, living being, and when it looks to the outer it gathers its knowledge from the senses and judges according to the appearances. Then sin and sickness are manifested in the body. The conscious mind should get its ideas from the superconscious or Christ Mind, and give them to the subconscious mind to be worked out in the body, bringing into manifestation the perfect idea of God.

When man was created the Lord breathed into his nostrils the breath of life and man became a living soul; that is, he became a conscious soul or mind functioning in the body—the garden of Eden. He became alive to the spiritual powers, and ideas created.

The fowls of the air and the beasts of the field are ideas formed in the superconscious mind. The Lord brought them to man's consciousness, and when man called them out and named them, he gave them to the subconscious mind to be worked out in the body. As man needed a helpmeet, a unifying thought that was to help him meet and unify these ideas, the Lord caused a deep sleep or silence to fall upon man, and he took out one of his ribs, a thought that arises at the heart or love center, and formed woman, representing love or intuition. The Lord brought her unto him, and woman (love) and man (wisdom) were united, and became as one flesh. Man was then harmonized with his within and manifested the perfection of God.

In the next chapter we find the true process of mental action reversed and woman or love became a channel, uniting man with the outer; judgment and understanding became confused, and inharmony was brought forth in the body. The conscious mind in its inharmony became the objective or carnal mind, the mind of the senses.

We can briefly trace history for a little way and show how the separation came about. Abram represents con-

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sciousness of God; his brother, a thought once removed from him—Nahor, zeal; and Nahor's son, Lot, personality. The Lord led Abram into the land of success which is in spiritual brotherhood, and Lot went out into the outer consciousness—into Sodom and Gomorrah. The Lord warned him of its destruction and he left with his family. Lot's wife looked back and was turned into a pillar of salt, or a crystallized thought of personal love, and Lot with his daughters fled and hid in a cave in the outer consciousness, and here he had a son called Moab, which is carnal mind.

Man's objective or carnal mind has become so filled with error thoughts that it is like a factory throbbing with the noise of machinery. The smoke and noise of the outer dims the eye and deadens the ear until man walks into the machinery of crystallized thought of his own making, and his body becomes torn and mangled and his mind cast into outer darkness.

However, Jesus has in his life taught man how he could meet and overcome the carnal mind. He was led into the wilderness to examine himself and pray; and the tempter came to him and said that if man was the Son of God he could turn stones—manifest substance—into food for the soul; that he could go up into the pinnacle of the temple—spiritual consciousness—and cast himself down into the earth conditions and not lose his identity; and that he could gain worldly fame and material wealth by using his spiritual powers in the without. This shows that carnal mind believes in materiality, and knowledge of good and evil, and in worldly fame.

Jesus teaches that the Son of God cannot be tempted, for there is only one substance—Spiritual Substance; there is only one power—Omnipotent Good; and there is only one mind—the Christ Mind, and that Mind is ever ready to show man his real Self and to lead him into the realization of his true birthright. He must go within, close his eyes and ears to the outer and listen to the "still, small voice" of Truth. He must be united with love of intuition through which all Truth is revealed.

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Personal love, which has become crystallized, must be dissolved through the Spirit of Truth. This means suffering and anguish in the body. However, man sees truth, purity and hope of glory, and again man is unified with his real Self. Man then looks to God, or the superconscious mind, as the source of all life, and Divine Order is restored in the conscious and subconscious mind. He has become one with the Father and heir to the riches of the All-Knowing Mind.

THE TREE OF LIFE

F. Richard Lynch

Under the figure of the Garden of Eden we have an allegory which is rich with an esoteric teaching regarding the inner life of man. In it we find many valuable lessons that have practical application to our ordinary daily living, and yet throughout the whole of this continued metaphor there is deep spiritual instruction, the teaching of which lies at the base of all morality and all religion.

Students of metaphysics, particularly those who are applying the principles of the science of being, realize that if we are to derive any essential benefit from such allegories as the one we are now contemplating, it will be necessary for us to interpret them in a light other than that which they are generally viewed—historically. They reason that we must look back of the mere letter which killeth and into the Spirit which maketh alive, for the outward letter alone is often the cause of our losing sight of the spiritual truth which it conceals. Thus, in keeping with this idea, they teach that biblical names of persons and places, the history of events, also parables and allegories, are representative of the various steps which the individual soul takes in its unfoldment of the Adam state (material) to the Christ consciousness (spiritual). These ideas are surely in harmony with the teachings of the Master, who knew and taught that spiritual things must be spiritually discerned, and that reading the words of the Bible was not sufficient as a guide to the Spirit of Truth.

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It is scarcely necessary to say that I shall not interpret the Tree of Life to mean a literal tree, for you realize that we are to discover something of the esoteric meaning of this symbology. You who receive this message have reached a place in your development where you are no longer children in mind or babes in understanding, so I shall speak freely of the lessons hidden in this mysterious figure of the tree. Before I explain the symbology of the allegory, I should like to give you the text, which are several short verses taken from our Scriptures where reference is made to our subject. Those italicized words that follow have peculiar significance in the metaphysical interpretation.

Genesis 2:8, 9—"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; *the tree of life also in the midst of the garden* and the tree of knowledge of good and evil."

Genesis 3:22 (after the fall of man)—"And the Lord God said, Behold the man is become as one of us, to know good and evil, *and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever.*"

Revelation 2:7—"He that hath an ear, let him hear what the Spirit saith unto the churches. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*"

Let us first consider the garden which the Lord God (Spiritual man) planted. From what we read in II Corinthians 6:16, "I dwell in them and walk in them," and many other like passages, we fully believe that the garden in which God now walks is the human body. But we also believe that this is spoken of only those who cleanse themselves from all defilement of the flesh. The body to be the sanctuary of the living God, must be purified and regenerated. We see evidence on every hand that those who sin against the body are deprived of it in disease and death. The immortality of the body is gained by regeneration,

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through the conservation and transmutation of all of the elements of being.

In the garden of the body there are two trees growing, one the tree of knowledge of good and evil, and the other the tree of life. The first is a symbol of reproduction by carnal generation and its fruit is death to the body, "In the day that thou eatest thereof, thou shalt surely die." The second, a symbol of immortality by regeneration, and the fruit of this tree is life. The tree of knowledge is represented by the nervous system of the human body through which the vital fluids descend; and the tree of life, by means of which the river of life ascends, is represented by the lymphatic system. The latter, we read, grows in the midst of the garden—in the midst of the body.

With fidelity to our subject, we shall think, not so much of the tree of knowledge of good and evil, but of the tree of life. The hidden truths underlying this portion of the biblical narrative are of the utmost value to those who desire to know more of the process of regeneration; that process the Master referred to when speaking of the way man must be reborn. If we know well what is meant in these words, "And now lest he put forth his hand, and take also of the tree of life, and eat, and live forever," we shall understand the process of regeneration.

Authorities on anatomy and physiology tell us that branches of the lymphatic system penetrate every part of the human structure. Starting at the life center, its countless tubes, similar to arteries, carry life-giving substance to the entire physical organism. It sends its branches with nourishment and vital force to every brain cell in the human body. It is the lymphatic system that carries the "pure river of the waters of life," that fountain of immortal substance which first vitalizes the physical, producing perfect health to the body, and then develops the mind, causing it to be quickened mentally, and finally brings man into a full consciousness of his spiritual nature.

Without further delving into this subject, let us stop and ask ourselves just what use we are to make of the

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precious life-fluid which we possess. It is within our power to use it, through conservation and transmutation, to nourish and rebuild the mind and body, or lose it through waste and dissipation—to eat of the tree of knowledge and partake of its fruits is to indulge in the lusts of the flesh, which causes disease and death. The right use of the water of life, or the elixir of life, restores vitality to the whole man—physically, mentally and spiritually, and leads to life everlasting.

In our second reference, we are told to take hold of the tree of life and eat of it. This operation is part of the regenerative process. Taking hold and eating of the tree of life, is really the appropriating of the vital forces for rebuilding and prolonging life in the body. No longer must we overlook the fact that the river of living water within us must change its course and flow upward instead of outward into sex activity. It is necessary for us to take hold with the mind and will to direct the life and substance of our being that we may demonstrate the more abundant life.

When we have eaten of the Tree of Life we have regained entrance into Paradise. We will then enjoy perfect health in an immortal body. But what have we done to bring about this wonderful transformation, for there is no more disease, weakness, poverty or death in our world? We have only to think of the promise, "To him that overcometh will I give to eat of the tree of life." We have overcome and mastered all the lusts that the flesh is heir to. We have conquered the "beasts of the field," and have risen above carnal intemperance.

How wonderful to anticipate the return to our Edenic garden body—Paradise! The procession of birth and death will have ceased. The regenerated mind and body will be permanent structures, full of life and power. A world of harmony, beauty and freedom will be realized for us here upon the earth.

"I will both lay me down in peace and sleep, for Thou Lord only makest one to dwell in safety."

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SUNDAY LESSONS

SUNDAY, APRIL 22

TEMPERANCE LESSON.—Prov. 23:29-35.

29. Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek out mixed wine.

31. Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly:

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange things, and they heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not: When shall I awake? I will seek it yet again.

SILENT PRAYER: *The consciousness of spiritual mastery restores me to the dominion which was mine in the beginning.*

A number of young men were one day sitting round the fire of the waiting room of an English railroad, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room a minister who, hearing what the young men were saying, stepped up to the policeman and said, "Pray, sir, what have you to say about temperance?" "Well," replied the policeman, "all I have to say is that I never took a teetotaler to York Castle Prison in my life, nor to Wakefield House of Correction, either."

Every officer in the world could doubtless testify likewise, yet saloons are licensed nearly everywhere, every day. Why is it that men are making so easy of cultivation the tendency to indulge in intoxicants, and opening doors in the

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most public places where men, women and even children can get the poison that brings upon them the woes and sorrows of the drunkard? Mammon can answer this question. The money god is in invisible attendance at every city council and dictates the votes.

But the enormity of this crime is at last getting the attention of fathers and mothers. They are beginning to realize that a traffic that brings such dire results upon their children should not be tolerated and a great wave of suppression is sweeping over the land. The liquor traffic is doomed and with the eradication of the saloon will go one great avenue of sense culture and dominance.

Alcohol stimulates the appetite and those who drink also eat to excess. Wine drinking and meat eating go hand in hand. "Be not among wine-bibbers; among riotous eaters of flesh." Strong drink stimulates the animal in man and the beast appears instead of the angel.

But the removal of the saloon will not wholly solve the problem. There is a demand in man for stimulant and he will find it in some other material element unless he is educated in the right way. This education begins the moment he is shown the dominion of the spiritual over the animal and the necessity of maintaining this dominion. A teacher once gave a lesson on the power of spiritual man to one who was a slave to tobacco. He afterward told how he sat down, smoking, in a park and laid his cigar in front of him and talked to it. He said, "So I am your slave? You cause me to be nervous and filthy; you are slowly filling my system with a poisonous nicotine, and you make me believe that you are necessary to my comfort. Have I, the Son of God, come to this abject servitude? No! henceforth I am master and I now crush you and your power out of my life!" With this declamation he threw the cigar on the ground and crushed it with his heel, and he never smoked again, nor had any desire to smoke.

Fear and the belief in the power of evil paralyzes the will, and man is weak because he does not know the omnipotence of his *word*. Let there be a clear understanding that

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man is spiritual and has dominion over every emotion, function and appetite. Let all condemnation for sin and weakness be forgiven and mentally denied by everybody interested in the case, and a unanimous thought of the presence and power of Spirit affirmed. Remove by denial all fear of the besetting sin and all condemnation of self, sensual appetites and lustful passions.

This simple and absolutely true way of handling false appetite has healed thousands and will reform the most hopeless case when faithfully applied either by the individual for himself, or with the help of a spiritual healer.

SUNDAY, APRIL 29

THE CREATIVE LIGHT OF MIND.—Gen. 1:1-5, 7, 9, 10, 12, 16, 21, 25, 27, 31.

1. In the beginning God created the heavens and the earth.

2. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

4. And God saw the light, that it was good: and God divided the light from the darkness.

5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

9. And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

12. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.

16. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

21. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.

25. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

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27. And God created man in his own image, in the image of God created he him; male and female created he them.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

SILENT PRAYER: *I am the light of the world.*

To understand the creation of the universe by God we must know somewhat of the character of God. Jesus said, "God is Spirit." The works of God, he said, were done in him and through him. "The Father within me, he doeth the works." That God is an intelligent force, always present and always active, is the virtual conclusion of all philosophers, thus corroborating the statements of Jesus. God is eternally *in* his creation, and never separate from it. Wherever there is evidence of creative action, there God is.

The difference between philosophers, like Tyndall and Huxley, who observe the creative law and draw logical conclusions of the presence of a creator, and Jesus, who feels and consciously knows that Creator, is one of consciousness. One says, "God works in ways unknown to me," and the other, "The Father worketh hitherto, and I work." One is an onlooker and the other is a conscious co-worker—but they both bear testimony to the activity of an invisible power which is constantly doing something. The question is, How is this being done?

It is important that this question be settled at the outset. That the creative force is not mechanical, that is, material, all agree. No one ever saw God make a flower with his hands, as the molder of wax makes flowers; yet God is making flowers all the time. What moves the hands of the maker of wax flowers? *Mind.* What moves those invisible hands that are constantly making all things? *Mind*, also. This is a very simple proposition, yet in its right understanding is the key to all the mysteries of creation.

God is Mind, and he creates through his *Word*, or thought, and this is the universal creative vehicle. It is plainly stated in this first chapter of Genesis, "God said." Jesus corroborated this creative power of the Word again

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and again. He said that his words were so powerful that if we let them abide in us we might ask whatsoever we would and it should be done unto us. See John 15:7.

God is a Mind Force carrying forward creation under mental law. That law may be known to anyone who can attain its mental scope. Jesus said, "Be ye perfect even as your Father in heaven is perfect." This means that we should strive for that perfection which God is. We are the "image and likeness" of this Great Creative Mind, and, being in a certain aspect of our minds just like it, we can through mental adjustment attain the same conscious unity that Jesus did.

God creates through the action of his mind, and all things rest on *ideas*. The idea back of the flower is *beauty*. The idea back of music is *harmony*. The idea back of day is *light*, or a dispensation of intelligence.

This whole chapter is a mental statement of creative ideas involved into the universe. This is involution. Every mental statement is mind involution. Evolution is the working out in manifestation of what mind has involved. Whatever mind commands to be brought forth will be carried out by and through the law of evolution inherent in being. This applies to the great and the small. In mind there is but One.

SUNDAY, MAY 6

THE IMAGE AND LIKENESS OF GOD.—Gen. 1:26, 27; 2:7-9, 15-24.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

7. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

9. And out of the ground made Jehovah God to grow every

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tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

15. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

16. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18. And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him.

19. And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof.

20. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him.

21. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22. And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.

23. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

SILENT PRAYER: *God created me in his own image.*

This statement of man's creation, the "image and likeness of God," has always been a puzzle to people who read the Scriptures literally. The apparent man is so at variance with the description that they cannot be reconciled. It is said that Hugh Miller, the great geologist, went insane trying to make Genesis fit the facts of this planet's formation, as written in her many geological stratifications. Theologians began first to admit that the Garden of Eden story was an allegory, and now they are including the whole of Genesis.

But Genesis is more than an allegory—it is a description of the real ideal creation. In planning, civil engineers

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often use algebraic terms—X, Y, Z, representing partial products not yet brought actively into the plan, but carried along to be developed at the proper time. Involved in these symbols are ideas that can be brought out in their proper order, and become a visible part of the structure. So man plans in his mind that which he proposes to build. First the ideal, then the visible. This is the process through which all creation passes. God makes all things in his mind first, this is involution; then they are made into form and shape, this is evolution.

It is a fact, then, that man, as we see him personally, represents the "X" in the "image and likeness" man which God created. God is carrying you right along in his mind as a perfect product of his ideal man, and you are striving to demonstrate your "X"—the real thing. This is why man has that constant idealism that keeps him moving forward to higher and higher achievements. The "image and likeness" is the ideal man that pours into the "mankind" a perpetual stream of ideas, which the personal representative arranges as thoughts, and forms as substance and life. While this evolutionary process is going on there seems to be two men, one ideal and spiritual and the other intellectual and material.

An understanding of certain creative facts, and man's powers therein, make a directive, intelligent center in the mind, which harmonizes these two men. This directive center may be named *I Am*. It is something more than *I*, as expressed from the human side alone. Yet when that I from the human side has made union with the "image and likeness" I, the true *I Am*, comes into action, and this is Christ Jesus, the Son of God, evolved and made visible in creation.

God idealized two universal planes of consciousness, "The heaven and the earth." One is the realm of pure ideals, the other of thought forms. God does not create the visible universe directly, as a man makes cement pavement, but he creates the *ideas*, which are used by his intelligent "image and likeness" to make the universe. Thus

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God's creations are always spiritual. Man's creations are both material and spiritual, according to his understanding.

It is important to know that the "heaven and earth," or spiritual and material planes, are states of mind primarily, and that we, as a race, are right in the midst of their expression. The creative process has been going on for æons, and a great mass of thought and mind force has been evolved. Man's body is the earthly side of an inner "heaven," or mind realm. The I has fluctuated for ages between these two poles of consciousness. An incarnation in the body is followed by a vacation in the soul, and these two are gradually getting closer and closer together. When they are united the "new man in Christ Jesus" will step forth, and the weary round of incarnation and reincarnation cease.

Sunday, May 13

MAN'S FREE-WILL DEMONSTRATED.—Gen.3:1-12, 22-24.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9. And Jehovah God called unto the man, and said unto him, Where art thou?

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10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou was naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

22. And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—

23. Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

SILENT PRAYER: *I will to do the will of God who created me.*

The serpent was a creation of the Lord God—the most "subtle beast of the field." This represents the Life Center, or Generative Function—(not evil when in obedience to the Law). The "woman" is the Heart Center, or Love Nature. The "garden" is the earthly consciousness, and the "tree" is the connection between the earthly and the heavenly, which in the body is the nervous system. The "fruit" of this tree is the seminal or nerve fluid.

The spinal cord is the great central tree connecting the life reservoir in the generative function with the brain. In it is the reserve supply of the whole organism, and it should never be drawn upon directly. Its fruit, or nerve energy, is set free in the glands through the avenues of the lateral nerve systems. These are the "trees of the garden," whose fruit the man and the woman, or the intellect and the heart, are allowed to eat. But the fruit of the tree in the *midst of the garden*, the great seminal reservoir, is to remain inviolate.

The serpent as "Satan" is sensation suggesting to the soul indulgence in its pleasures beyond the law fixed by the Creative hand. When the soul lets sensation rule, the nerve fluid in the central reservoir is drawn upon, the connection is broken between the spiritual consciousness in the top brain

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and life force in the body, and the beasts of the field are in ascendency.

The argument of sense, or "Satan," that through this knowledge of good and evil, man becomes as God, his eyes, or perceptions, are opened, is purely fallacious. People in this sense delusion even claim that it is part of the creative law, and that through it man is attaining wisdom. The fact is, that it is not through it, but in spite of it, that man grows in understanding.

Sense consciousness has involved both heart and intellect in a world of false relations. The separation between body and spiritual mind has made sad havoc in our race harmony. Physical generation has taken the place of soul generation. Instead of bringing forth children of the mind, we are reduced to the menial process of manufacturing physical children—egos who have lost their bodies in previous earth lives, and are seeking further incarnations.

Our bodies fall to pieces because we are generation after generation trying to bring forth after the wisdom of Satan instead of the wisdom of God.

Jesus Christ made the unity in his body between the superconsciousness in the top brain and the Life Center, and by following his methods and identifying ourselves with his mental and spiritual consciousness, we may get back into our former spiritual estate in the Garden of Eden. "As in Adam all die, so in Christ all are made alive." The Apostle saw the law in its depths, and pointed the only way out.

SUNDAY, MAY 20

ASCENDENCY OF SOUL OVER BODY.—Gen. 4:3-15.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah.

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering:

5. But unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?

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7. If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it.

8. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand;

12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth.

13. And Cain said unto Jehovah, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me.

15. And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

SILENT PRAYER: *My soul and body are now lifted up and unified in Christ.*

The story of Cain and Abel is an allegory of the movement of certain departments of the soul. Cain means *possessor.* This refers directly to that part of human consciousness that strives to acquire and possess. Cain was a tiller of the soil, which places him in the earthly domain. Abel means *breath,* which places him in the air or mental realm. These two are brothers, that is, closely related in consciousness. Abel does not represent the spiritual mind, but the mentality that controls the animal functions—he was a sheep raiser. In Hindoo metaphysics, Abel would be termed the Animal Soul and Cain the Physical Body. Paul would call Abel the Creature and Cain the Flesh.

Making sacrifices unto the Lord is symbolical of a refining process which is constantly going on in consciousness. Every thought and act of man sets free an energy

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that gravitates to its appointed place in the various realms of mind and body. The Lord is the one Universal Mind which is the receptacle of all and receives all. If you have a thought of love and good will, you set free invisible emanations that are impregnated with those ideas. These ascend to a higher realm and form part of your spiritual soul, and at the same time relate you to the Lord, who is the presiding Oversoul of the race. This is the inner meaning of offering sacrifices unto the Lord. Everything in nature is going through this refining process, and there is a constant ascension of matter to mind, and mind to Spirit. We are taught that a period will finally come where the whole universe will be resolved back into its original essence in God.

The thoughts of the mind are nearer to Spirit than the emanations of the body, hence the offering of Abel was more acceptable unto the Lord than Cain's. The killing out by the body-selfishness all human sympathy and love, is the slaying of Abel by Cain. When the body demands possession of all the resources of mind and soul, and reduces existence to mere material living, it has slain Abel, and his blood, or life, continually cries from the earthly consciousness unto the Lord for expression.

When the selfishness of the body has killed out the finer impulses of the soul, and reduced to material existence all the higher aspirations, there is no longer pleasure in living. Without the soul the body is a machine, with but little sensation and no progress. Cain thus tills the ground, but it yields unto him no strength.

The body feels its degradation, and those who get into this degenerate condition are usually miserable. Cain's punishment is great, and he fears the vengeance of the other faculties condemning the body for its impotency. But the Lord, or Divine Law, has fixed a limit to this, and we are warned not to destroy the body, no matter how great its sins. The mark set upon Cain to keep him from being slain, is the consciousness of his Divine origin. No matter how deep in transgressions the body may be, it still bears the stamp of God, and should never be killed out entirely.

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Society of Silent Unity

913 Tracy Ave. Unity Bldg. Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

April 20 to May 20, 1917
Held daily at 9 p. m.

God's Will in Me in Health and Harmony

PROSPERITY THOUGHT

April 20 to May 20, 1917
Held daily at 12 m.

God's Will in Me is Righteousness and Riches.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from April 15th to May 16th, 1917.

April 15th to May 1st—I Peter, 3:10-12: He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous.

May 1st to May 16th—John 5:25-27: The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a Son of man.

EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity.

The promise is that when we delight ourselves in the Lord, the desires of our heart will be given us. Psalms 37:4-5. As we learn to delight ourselves in the Lord, however, and wait upon him, meditating much upon his Law, our desires often undergo a change and the things we once thought so necessary to our happiness, become of little moment, because we learn to value the priceless treasures of Life, Love and the true spiritual beauty of holiness. As one becomes more God-like in character, expressing more and more of the love, harmony, order, life, strength and intelligence of Spirit, he will become more beautiful in every way, for the entire organism will manifest according to the "thought of his heart." "As a man thinketh in his heart [the very depths of his subconscious] so he will manifest."

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You quote, "Is there not an appointed time to man upon earth," from Job 7:1, and, "If a man die shall he live again? All the days of my appointed time will I wait, till my change comes" (Job 14:14).

The words "appointed time" in both verses are translated "warfare" in the American Revised Standard Edition of the Bible, which is a more correct rendering of the idea. The earth is the realm of formed ideas, and does not refer to a location. Man's warfare is in harmonizing the manifest world with his ideas, and even in the midst of the conflict he waits, knowing that his change will come, when he will be living only in the realm of ideas, that is, giving his substance of thought to that realm, and will be able to create whatever he needs and bring into the earth (formed substance) the original perfection with which all ideas were stamped by a perfect designing Mind.

Man has fallen into the habit of thinking that the words death, to die, etc., mean dissolution of the body. Paul made it very plain that daily dying in the Lord was the way of salvation. This is a mental process—daily dying to error thoughts and building in the true, the eternal ideas of Being. Then the body will be changed into an incorruptible one; "in the twinkling of an eye," it will seem, when the change comes, but that is only because we do not see the different steps in the growth, but do see the culmination. You plant a seed in the earth, and because you don't see it above ground, is no proof that it is inert or dormant—but all at once the tendrils shoot forth, and is ushered into the Light of a new life, the effect of days of activity underground. Even the seed seemed to die in order that it might live. This corresponds with thought processes in the mind of man. We are continually in the midst of seed-time and harvest.

The first point concerning Life is that it is an idea in Divine Mind, therefore eternal and indissoluble. The manifestation of an idea must be like the Mind that created it, therefore perfect. If you can realize that God is Life, and that Life is present everywhere, you can offset the idea that

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God could ever *will* death. Death is a thought habit set up by man, and is the culmination of error thoughts in mind, and it is in mind that different ideas must be established in order to counteract this bad habit. Regeneration is in part a dying to error thoughts. Affirm: "I die every moment; I let the old go. I am rebuilt every moment and the balance between birth and death (wear and repair) is equalized in me. I drink from the fountain of inexhaustible Life, because Life is God, and I am one with that Life."

* * * * *

If you will remember when children express inharmony, that it is only misdirected energy and power, and that you by holding the Good that should be expressed really bring that good into expression, it will be a delight to you to see only the good in the children or others. Another important point too is that that same Good comes into your life and so blesses you. What we see in others is established in our own minds, and makes or mars our living.

* * * * *

The tendency of the mortal mind is to feel that some one outside of oneself is the cause of one's troubles, and that the remedy comes through some individual in the outer. Now the Truth is that each person builds his own world, within and without. It is some thought or belief within each one that brings about his conditions in mind, body and environment, therefore the first step toward freedom, prosperity and wholeness is to quit thinking that anyone in the outer is the cause of any inharmony or seeming lack that is manifest unto you. The next step is to know that the Helper—the overcomer of all these seeming inharmonious conditions is also within you.

* * * * * *

Will you kindly tell where in the Bible, if more than once, is mentioned a change of mind?—* * *

We find only one place in the Bible where the words "Be ye transformed by the renewing of your mind" appears. This is Rom. 12:2. But the Bible is full of texts bearing directly or indirectly on the subject.

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In Romans, 8th chapter, we are told that to be "carnally minded" is to be "in the flesh" and such cannot please God, for "to be carnally minded is death, but to be spiritually minded is life and peace." This indicates very clearly that a "change of mind" is necessary in order that one may live in peace. Again in Hebrews 10:16 we read, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and *in their minds* will I write them." We are co-workers with God and aid in this process by affirming the Truth daily and meditating on it, but it is well to remember that this "change of mind" does not take place through the efforts of the personal man. When we pray and declare Words of Truth we must realize the power of God in them to do the work, else they cannot have the desired effect.

The "heart" in the Bible, very often has reference to the subconscious realm of mind in man, as well as to the seat of the emotions and affections. The affections, emotions and desires of the soul—the heart, have their source in mind—the habits and thoughts of the subconscious governing them to a great extent at least. This gives another important reason why the mind both conscious and subconscious, must be renewed in order to bring about the redemption of man. We are told by Solomon in Prov. 23:7, in regard to a certain man, "For as he thinketh in his heart, so is he." The same law that operates for one man on the carnal plane operates for all men in that same consciousness, and we see no reason why this should not hold good after the heart (mind) is renewed and lifted up into right relation to the One Mind, for after one becomes spiritually minded he would still be "as he thinketh in his heart."

Jesus taught the Truth that "out of the abundance of the heart the mouth speaketh," and then said further that one would be justified or condemned by his words. Matt. 12:34 to 37. We know what we do speak out of the abundance of our thoughts and they must be changed if we would always speak constructively. One whose mind is filled with thoughts of hatred and envy cannot truly speak

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words of love—if he tries to do so they will have no substance in them—they will not be living words.

If you will take your concordance and look up the word "conversation" you will see what a change must be made in the mind and heart—conscious and subconscious, that the true followers of Jesus Christ may "order their conversation aright" and so be shown "the salvation of God."—Psalms 50:23.

* * * * * *

We are teaching regeneration because we are assured that it is the only way to life eternal. Generation leads to death. All the other organs of the body, in manifesting on the "physical plane," work for the good and upbuilding of the organism, while the generative organs, whose real work even in the physical is constructive, in that they generate the life fluid which should be sent to the brain, to each organ and to every cell and nerve in the body, to vitalize the whole man and to infuse with new life constantly, when they express in a sense way throw off this precious life fluid that rightly belongs to the organism. Thus this Judas steals from the other members of the body and depletes the entire system, bringing about in consciousness a lack of life, and weakness and death results.

The inclosed booklet, "Regeneration the Way to Redemption," will give you a more thorough explanation, and will show you that while we teach the Truth, yet we do not try to coerce anyone into following it. Everyone is free or should be free to choose for himself, and those who wish to remain in generation can do so, but it is our obligation, since we have the light, to show forth the "way of life" so that men may be more able to choose their path understandingly.

* * * * * *

Why should you consider the question of money sordid? Money is not an "evil," but is simply an innocent medium of exchange, whereby men are able to more conveniently fulfill the Divine Law of giving and receiving, and if you need this money, it is your right to have it, and in Spirit it

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is already yours. The only trouble with any of us, is that we fail to recognize God in the little transactions of our daily lives. We must come into the realization of the spirituality of all things, even money. It is only because the race, not understanding the true nature of people and money, have called it "filthy lucre," that money seems to be "sordid." "The Father knoweth that ye have need of all these things."

Because your want is a Divine desire, and because the fulfillment of it is according to Divine Will and Law, you can easily understand why you should not look about you in an effort to determine from whence the fulfillment shall come. Trust the Father absolutely, and declare with rejoicing that your desire is fulfilled now, and in the proper way, at the proper time, all will be adjusted in Divine Order.

Declare: "It is God's will that I be prosperous and successful, and I trust and rejoice, for every need is supplied, and every desire of my heart is fulfilled."

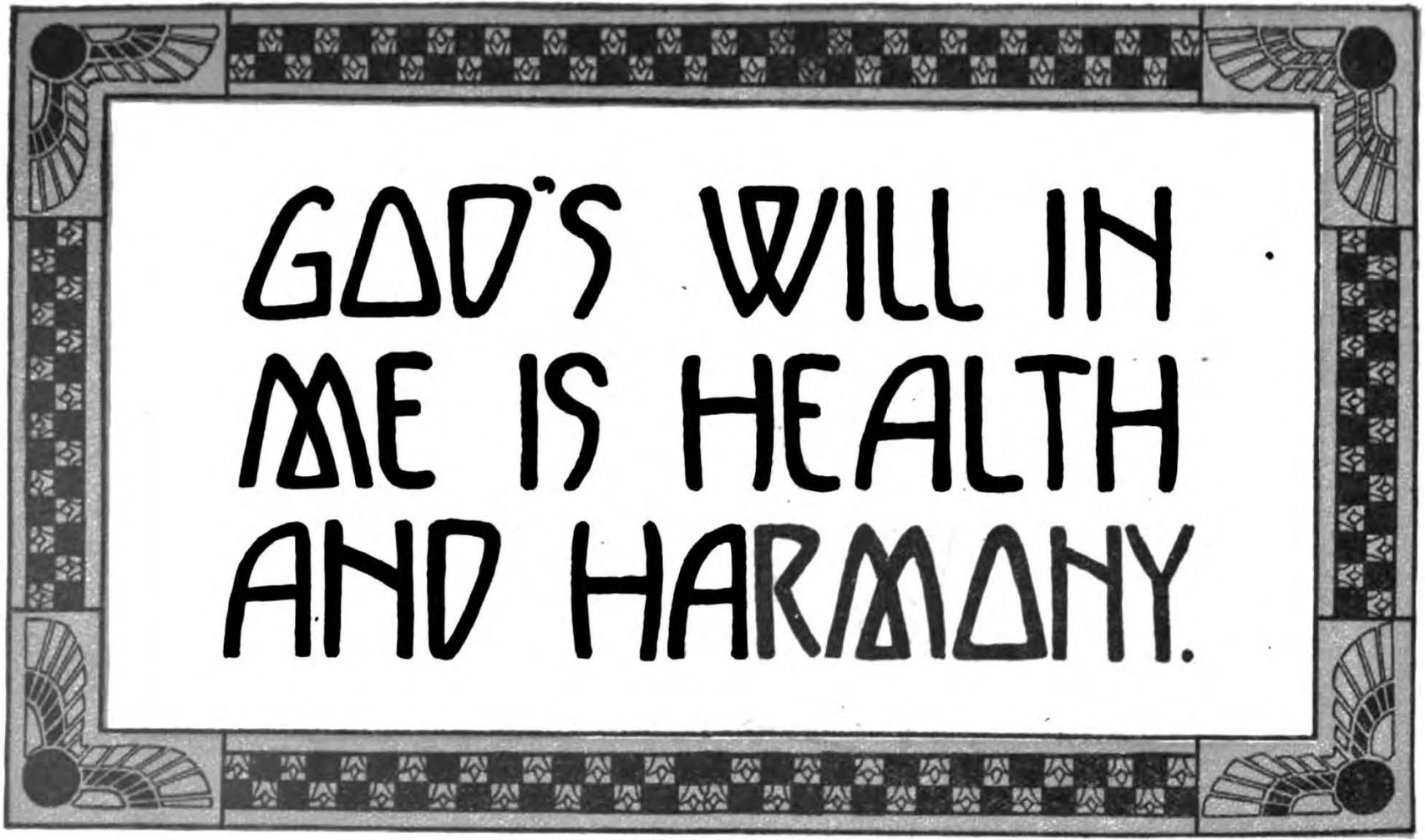
* * * * * *

The intellect is a very subtle thing, and must be watched very closely, in order that we do not let it lead us astray. The mind has been trained in outer ways for so long that its general tendency is toward outer things, totally ignoring the Source of all good, which is within.

For instance: if you had been wishing that you would come into great riches suddenly through some wealthy relative, the finding of a pot of gold, or some other outer means, the mind would immediately take up the suggestion and begin "talking" to you along that line.

Then again, the revelation might be from the Spirit of Truth within you, pointing you to the wealth of unlimited possibilities in your own God-given faculties and powers and, because of former training, the mind might take up this Truth and give it an outer meaning and interpretation. You can readily see then, the importance of being sure that you are guided at all times by the One Holy Spirit, who was given to lead all people into the Truth and make them free and whole.

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THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Spiritual healing depends upon faith, and one cannot cultivate faith if the mind is continually looking to the appearance, laying hold of ideas of doubt, worry and anxiety. "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." It is therefore necessary to dwell much upon love, power and presence of the Holy Spirit as a vitalizing, harmonizing, purifying factor in consciousness, that a steady and unwavering faith may be established. Without faith the Word of God cannot bring forth the perfect results. God's will for man is holiness (wholeness) and perfection. A clear realization of this Truth helps demonstrate health of body and affairs, and eliminates from consciousness all the weak, subservient thoughts that man has built up in thinking of himself as separate and apart from God. Claim your oneness with the All-Good Principle, and let flow into your consciousness the abundant life, health, love, strength, power and purity of the Father who loves to give these good gifts to his children.

The following letters are the fruits of faith and understanding, and are evidence that the Word of God is continually blessing all who use it in the Name of Jesus Christ:

HEALTH

Battle Creek, Mich.—Our little son, while blowing soap bubbles on the front veranda (a second story), climbed to the railing, lost his balance and fell a distance of about thirty feet to the concrete walk below. A passing taxi rushed him to the hospital, and when we arrived there some

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ten minutes later, we were told by one of the best surgeons in the state that the injury was a crack at the base of the skull, and that there was no hope. His little body was rigid and as cold as ice. He was in an inward convulsion and bleeding from the nose and right ear. I did not allow my mind to dwell on material belief for one instant, but immediately wired Unity for help. When we got back to the hospital from the Western Union office the doctor said he was better, the bleeding had lessened, and the convulsion had ceased and his little body was becoming warm. He continued to improve and in two weeks was going to school with no ill effects, either mentally or physically, although it was generally believed that it would leave his mind affected. People familiar with the case consider it most remarkable, and do not understand, but we know that all things are possible with God. The letters and tracts you sent were so helpful, and we are surely grateful to Unity for the wonderful help which was so readily given.—*Mrs. J. C. T.*

Cleveland, Ohio—About two weeks ago I telegraphed you for prayers for my husband, who was critically ill with pneumonia. The doctor and friends gave up hope for his recovery, and I must confess I, too, felt that he was slipping away from us. Within twelve hours after I sent the telegram he began to breathe in a less labored manner. The cold sweats which had so weakened him seemed less frequent, and today he is up and dressed, every whit whole. My heart overflows with gratitude, and I see God's hand in this healing clearer than ever before. Please accept my heartfelt gratitude for your kind ministry.—*Mrs. W. DeM.*

San Jose, Cal.—I wish to tell you that my little boy H. is much better than he ever has been. The leg deformity is rapidly changing. The brace he wears was made to fit his leg and now it does not fit at all. Since the leg has become straighter the steel on the inside has broken and has stood apart almost an inch. This proves to me that the leg has straightened almost one inch, and the steel had to break to accommodate the leg. I give thanks for this wondrous improvement.—*Mrs. B.*

Little Rock, Ark.—I was severely burned by my gas-stove exploding, rendering me unconscious. I called, "Oh, Lord!" and he came. My face, head and hands were burned. My dress caught fire, but the fire went out without any help or effort from human hands; only the great Physician administered. I never suffered a pain. My neighbors thought I should have a doctor, and I told them that I

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had one that gave me all the assistance that I needed. My husband came in fifteen minutes, much earlier than usual. I feel sure that the Lord sent him. He immediately said, "Let the breath of Life blow out the fire," and thank God I am well and without a scar.—*Mrs. E. P.*

Reno, Nev.—When I wrote you for prayers for my husband, the doctor had put the broken arm in a cast, but he was hurt so by the fall he was suffering in every part of his body, it seemed, and was so nervous. One night he awoke with all pain and bad feeling gone, and with perfect rest and freedom from all strain. He said, "It is Unity; they are helping me now," and from that time on he has suffered no pain. We constantly thank God for all good that blesses us, and we ask the Father to bless and prosper Unity.—*Mrs. J. A. P.*

Honolulu, Hawaii—I thank you so much for your helpful thoughts for my friend. Her recovery has been quite wonderful, for her mental condition was so awry. She has taken a new lease on life, and the cloud has lifted from her brain and she can see and understand. It is wonderful, and I am more and more thankful to God every day. I also am thankful to you for your helpfulness.—*H. D. H.*

Magalia, Cal.—I have been intending to write to you and tell you how much improved I am, that the lump in my breast has disappeared, and the swelling has gone down until the left breast is normal again.—*Mrs. F. G. B.*

Boston, Mass.—I wrote you for prayers for Mr. U. For several weeks previous to my writing I had been talking and reading UNITY to him, and advising him to trust in God and remove the truss which he wore, having worn it thirty years. He, rather doubting, did not see how he could go without it, but later I found he had taken off the truss of his own accord, and was surprised but thankful. After three days he asked for the truss, saying he had been advised to put it on again. Then I told him to keep trusting a few days longer, and if God failed him he could consider what he had been told, and again take up the truss. He has tried it, and today admits God's blessing, and the true and wonderful peace and freedom that has come to him through the power of the spoken Word.—*Mrs. E. deS.*

Oakland, Cal.—Relative to Mrs. B. for whom I requested prayers several months ago; she let both the doctor and medicine go, and is out of bed. She is feeling splendid, and looking fine. Prior to her sickness she was so fleshy she could hardly get around, and now all this excess fat has

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disappeared and she states she has never felt better. I am continually helped and have known nothing else but health and prosperity for the last three years.—*P. M. D.*

Kineo, Maine.—I had a telephone call from my brother's family physician in the city of B., telling me that my brother was entirely out of his mind; that his wife had gone away on a trip to Canada, and he advised me to come at once, saying that my brother would have to be taken to a sanatorium immediately. For a few moments it seemed I did not know what to do; then a voice seemed to say to me, "Now is your chance to demonstrate Truth." I sat down and tried to think clearly, and suddenly the thought flashed through my mind, "God is all the mind there really is, and my brother partakes of this Divine Mind." Then another thought followed: "I will fear no evil, since thou art with me." These two thoughts I held, and repeated again and again until all fear had fled from me; then, after writing to you for spiritual help, I felt as if everything was all right. I went to B. the next day, and reached my brother's door just as the doctor drove up. Without thinking how it must sound to the doctor I exclaimed, "Well, doctor, my brother is all right." He replied that he had not seen him since talking with me, but he feared the worst. Upon entering the house, he seemed astonished to be greeted by my brother, quite as though he were making merely a friendly, rather than a professional call. I remained two days, and my brother was in the best of health and spirits when I left, and he returned to work next day. The doctor seemed really puzzled over his speedy recovery, but like Mary of old, I knew whence the blessing came, and pondered these things in my heart. Only God and the power of Infinite, Omnipresent Good accomplished such a wonder, and I am more and more grateful each day for my knowledge of Truth. —*V. K. T.*

St. Petersburg, Florida—I have great happiness in telling you that Mrs. I. C., for whom I asked your prayers for unbalanced mind has recovered.—*A. D. B.*

Richfield, Idaho—I recently had a demonstration over a claim of lagrippe which my husband had. It appeared to have a powerful hold on him, and he could not use his eyes at all. I did not know the thought causing the claim, but held to the Truth faithfully in the silence for over an hour, and I felt assured my word was not in vain. By four o'clock he was up and decided to go to the office, and has shown absolutely no signs of the inharmony since. All I

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could think of when I actually saw the result was, "Glory to God in the highest."—*Mrs. F. W.*

Longton, Kans.—Relief came within an hour after the telegram was sent. The child is around playing quite a little this morning. You may cease prayers as the fever is broken.—*Mrs. A. H.*

Cleveland, Ohio—It is simply wonderful what you have done for Mrs. B. She was in an advanced stage of pneumonia, and today she is well, and all signs of the disease gone. She is eager for the Truth, and is very receptive to it.—*M. E. K.*

North Vernon, Ind.—When I wrote to you for prayers for my son, he had been ill two weeks. The glands on one side of his neck were so enlarged that he held his head to one side until it almost touched his shoulder. As soon as I mailed the letter, he began to get better and in two days he was so well he woke up ready for a romp. There has been such a noticeable improvement also in his school work.—*Mrs. J. F. H.*

Beatrice, Neb.—A day or so ago I wrote you asking prayers for my daughter who was suffering with severe earache. Almost immediately she was relieved, and went right on with her music. We thank you very sincerely.—*Mrs. W. B. P.*

Seven Mile Ford, Va.—I wrote you about two weeks ago asking help physically and mentally for myself and loved ones. The result has been wonderful! The baby's constipation is entirely cured, and was before your letter came. My improvement is marked, and also that of my husband.—*Mrs. C. E. A.*

Arkadelphia, Pa.—I wrote you for my boy who had pneumonia, and was so sick people thought he was dying. I got a letter from him the other day saying he is well. I know it was your prayers that healed him. Praise the Lord! —*N. D.*

Buffalo, N. Y.—I am glad to report to you the evidence of prosperity, the result of your prayers and Prosperity Bank. I mailed you a letter for prayers for a bad fall I had, and I was healed almost instantly, about the time you received my letter. Everyone thought it a miracle that no bones were broken. As soon as I was up from the fall, I declared the Truth that no accident could happen to God's child, and I suffered no pain after that. I arose the next morning and there was not the slightest evidence of any bruises on my face. I think this wonderful for one who

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was seventy years young last May. I have many demonstrations of the Truth, and I am sure it is through the direction of the Spirit, and the study of your beautiful literature that has brought about my perfect health.—*Mrs. L. H. M.*

Santa Rosa, Cal.—I wrote you a week ago for prayers for Mr. J., who the doctor feared had pneumonia. The morning after I mailed my letter the patient was so much better he did not need the nurse supplied by the doctor.—*F. E. M.*

Seattle, Wash.—I am happy to tell you that the fractured arm for which I asked your prayers is well. In three weeks time I was able to comb my own hair and dress myself, and have used it ever since. I had no doctor, but at the urgent request of friends I had one examine the break and he said it was healed all right, while ten years ago I had the same kind of a break in my other arm and had it in splints for eight weeks.—*M. E. J.*

Whitefield, N. H.—My sister wrote to you a month ago, asking your prayers for spiritual and physical healing for both of us. I have discarded my colored glasses, and my constipation is cured.—*T. E. W.*

Austin, Texas—I asked prayers for a little nephew suffering with cholera infantum, and it seemed impossible to find any nourishment that he would retain. In a few hours after writing you a change for the better occurred. I have had a number of blessings for which I feel most grateful, and I do thank God many times a day for learning something about UNITY.—*Mrs. A. C. W.*

Oak Park, Ill.—Our hearts have been uplifted by your literature, our financial conditions made better, and health has been restored. I asked prayers for my husband some weeks ago, as the doctor said he had pneumonia, and he was restored to health like magic. It caused a great deal of surprise to many.—*Mrs. E. B.*

Greeley, Colo.—I received a letter from little J.'s mother, the little boy whom you held for freedom from epilepsy and paralysis. She tells me that he is well and will start to school soon.—*Mrs. M. H.*

Milwaukee, Wis.—I wrote you some time ago for prayers for a weak back and side. Also to cure the pimples on my face. I am entirely recovered and I never felt better in my life.—*Mrs. H. R.*

Salt Lake City, Utah—I wrote you of my son's trouble, boils and a severe cough. One boil was manifesting

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in his nose, and his nose was swollen and very painful. At night when he came home he said, "Mother, the boil is disappearing, it does not hurt one bit." He did not know that I had written to you for your prayers. I praise God for his freedom and wholeness.—*L. M. E.*

Bloomington, Ill.—About a month ago I wrote for prayers for my son who had sore eyes, and before I received an answer from you his eyes were well, for which I am so thankful to God and to Unity.—*Mrs. J. L.*

St. Louis, Mo.—I am very thankful to tell you that I am a well woman. My bowels have adjusted themselves properly, and my neck is normal again. I can see this morning to read without glasses, which I have used for thirty years. I thank God for my many blessings.—*Mrs. M. B.*

Seeley, Cal.—My sense of smell which I had lost for several years has returned. Words fail to express my gratitude.—*K. D.*

Ralls, Texas—I am very thankful indeed for your help for our son, who was so badly hurt with the well drill, the doctor did not think he would recover soon, if ever. The doctor said one of his kidneys was torn loose. He got up in a very short time and is at work again, for which I am so thankful to you, and to God for helping us in our trouble. —*Mrs. M. E. A.*

Philadelphia, Pa.—I wrote you nearly a month ago asking for help in overcoming rheumatism in my right foot and ankle. My foot is cured and I am walking quite easily, not even limping. I began to feel better as soon as I had sent the letter to you. I think it is very wonderful and I am deeply grateful to God and to you, as I had suffered so much for months.—*E. P.*

Auberry, Cal.—I thank God for the healing words of life. Even before I received your letter, I began to improve in health and I am now free from the cough that gave me so much trouble. I thank God daily for restoring me to health and you through whom the restoration came.—*E. G. M.*

Salt Lake City, Utah—The woman whom I took from the asylum after her ten years confinement there is now free and caring for herself. A letter from her every month always mentions Unity and how much it helped her and is still helping her, and she now mentions sending for the Course of Lessons. It all makes me very happy and oh! so thankful to your blessed society for its wondrous help.—*L. M. E.*

Three Rivers, Mich.—It has been more than a year

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since I was cured by prayer of a stomach trouble of twenty years' standing, after being given up by the doctors. Praise God from whom all blessings flow!—*C. E. V.*

Granger, Wash.—I am pleased to say the pyorrhea has left my gums.—*Mrs. D. F.*

Winchester, Ind.—One year ago I was visiting a friend, who gave me a book called UNITY to read. I fell in love with it. I was in a terrible condition and I wrote you asking prayers for constipation and intestinal weakness. I give thanks for marked improvement. I had an ugly growth coming on my throat which was almost as large as an egg. I thought if I was cured of the other trouble I would ask help for it, but it is gone, and I do not know when it went away. I rejoice with all my heart. God's Word is quick and powerful.—*Mrs. M. H.*

Denver, Colo.—I wrote to you for prayers for blood poisoning in my face. About when my letter had time to reach you, I noticed a cheerful, peaceful feeling and the swelling came to a head, and a great deal of matter came forth for several days. Then the swelling receded and the pain subsided each day until Sunday morning when I awoke to find the opening closed and no pain. I returned to work Monday and the improvement after that was rapid. There is no mark or scar to be seen and all my friends are saying they never saw such rapid healing, because it looked so terrible when at its worst. God bless you in your good work.—*C. G. M.*

Watertown, Mass.—I want to tell you of Miss E. I. P., for whom I wrote you in the summer. She was at the state hospital, but has never had to go back. She has a new guardian and is free to come and go as she pleases. She called on me last week, and was looking bright and happy again. I thank you for the great help you gave her. She feels that you were the means of bringing her out of the hospital.—*Mrs. C. B. T.*

Chicago, Ill.—I wrote to you about my husband's condition of sick headaches, for there was hardly a day in the past thirty years that he got up without a headache. Since I wrote you he has been free from headaches. I am so thankful for this great blessing.—*Mrs. M. K.*

Cleveland, Ohio—I thank you for your prayers for my husband, who was critically ill with penumonia and extreme physical weakness. He has made complete recovery, and we are praising God and Unity for this wonderful demonstration. At the time I telegraphed you he was sinking

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very fast, and had taken only liquid food for three weeks. According to all appearances he could not recover, but God's inexhaustible Life was not withheld.—*Mrs. W. M.*

PROSPERITY

South Park, Kans.—At the time I sent for the Prosperity Bank, I had a financial obligation which had to be met. I had no idea where to turn to get the money and I did not have one cent of it. Just after I had sent your letter to the mail box, I was talking to a friend over the telephone and happened to mention this great obligation, which I had to meet in a few days. You can imagine my surprise and thankfulness when she volunteered to loan me the entire amount. I accepted her offer for I realized it was the way which had been opened for me. Since that time my husband has changed his work to an easier, better paying position, and I had a chance to give lessons which paid well, and now I owe my friend only ten dollars of the debt. Yea, verily, the Lord will provide and he prospers me in all that I do. I heartily thank you for your prayers, and pray that your work may ever be blessed with victories as it is today. —*Mrs. C. P. B.*

Doyle, Cal.—We received many good things while we had the bank. My husband received a sum of money that he had loaned some time ago, and which he did not expect to get back. We also rented our house which had been vacant for over a year. Best of all we are just beginning to realize that God is our supply. We are indeed thankful for your prayers.—*Mrs. L. A.*

Chicago, Ill.—I wrote you asking your prayers for success in my school work. After holding the thought you sent me, I soon realized the quickening power of the Holy Spirit illuminating and renewing my understanding, and I received very high grades throughout the quarter, making thirteen points. (Only six are required.) I am constantly rejoicing and giving thanks to my Father who giveth me the victory.—*L. R. G.*

El Paso, Ill.—Within a few days after I asked for the Bank we received money from three sources and was totally unexpected. Immediately following that my husband's salary was raised, though this was not the time to expect that either. Right after that a boy came our way who needed a home and we took him. We have felt that all was from the Spirit and it is impossible to express our thanks. —*Mrs. W. J. L.*

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Hollywood, Cal.—About ten days ago I wrote you asking for help to rent my house. Before the letter left the city some people came to look, and in two days more they came back and took the house. I found it necessary to purchase a gas range. The Spirit led me to look in the papers and I found a lovely range almost as good as new advertised, which the lady sold to me for just one-third of the original price, and which was less than the price of a cheap new stove. The people who had lived in my house, but who had moved out came back and paid all the back rent. I cannot thank God enough for all he has done for me.—*M. R. D.*

Seattle, Wash.—I consider the demonstration wonderful in the case of my friend. Work came so quickly after writing the Silent Unity, when he had waited months without a ray of hope.—*M. P.*

Chicago, Ill.—I certainly had a wonderful demonstration of God's goodness to me through Unity and my own efforts. It seemed I could not secure a position worth while, or in a location convenient to my present home. I held steadily to the thought that there was a place for me, and that eventually it would open up for me. I came to this position with a larger salary than the old place, going to work about 3 o'clock on Wednesday afternoon, and on Friday I was promoted and given charge of the Stenographic Department. I am wonderfully happy in my new work and can hardly realize the change in my mental condition. I pray constantly for God to guide me in my efforts.—*I. E. W.*

Carrollton, Mo.—I must tell you of the results of the Prosperity prayers I received through you, and the Higher Power. My house was rented in one week after I sent you the letter. I have also received other blessings for which I thank you and our heavenly Father.—*Mrs. B.*

San Jose, Cal.—When I wrote you last my husband was sick in bed, but your prayers have done wonderful things. He is working, has a raise in salary, and I have been offered a good position. I also wanted a better understanding of your teachings. Before when I would declare God as my sufficiency, I would always turn toward material things, which I knew must be overcome. Now I have the consciousness of God's inexhaustible abundance along all lines.—*Mrs. R. A. D.*

Oak Cliff, Dallas, Texas—I am very glad to report that my grandson found a position a week or two ago, and

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seems to be giving satisfaction in his work. I rest in the assurance that the Christ Spirit is continuing its ministry for me and mine through Unity, and God will bless you in this work of love for humanity.—*Mrs. M. S. P.*

Pittsburg, Pa.—I thank you for your prayers. My daughter has secured a lovely position. She has easy work and shorter hours with more salary.—*E. K.*

Kansas City, Mo.—I am sending you the money from my bank and I wish to tell you of the good that has come to me since I wrote you for it. My husband has been engaged as a retail drug clerk for several years, and the confinement, long hours and irregular meals had greatly impaired his general health. I had been praying for a better position for him, so when he came home and said that he would be through at the store where he was employed, on the 15th, I knew there was something better in store for him. It was at this time that I sent to you for the Bank, so along with the instructions you sent I asked God to show my husband the way, and I realize that the Spirit was adjusting all our affairs. Shortly after this he went to work for one of the largest drug firms in this city. My husband's health is much better, and I thank you for your prayers. May God bless you and yours, and I thank the dear Father for the blessings that have come to us. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—*Mrs. J. A. S.*

Washington, D. C.—I thank you heartily for your ministrations in my daughter's behalf. She has been successful in obtaining the position she desired.—*Mrs. H. D.*

E. Pittsburg, Pa.—Praise be to God and with loving thanks to you, I am happy to state that my wife and I are very happy with the change in our financial affairs, and we realize that it was brought about by the persistent and living prayers of our dear Unity friends. We also realize that God is the Divine Source of all our prosperity, and from him cometh everything that is good. We praise God for the help received.—*Mr. W. G.*

South Pasadena, Cal.—I am thankful to state that I was able to start to work again today. I secured a nice position which came to me from a large eastern manufacturing company without making application for the place.—*A. M. S.*

Cohers, N. Y.—I wrote you asking prayers to rent a flat. The following Monday a family moved in and are so well pleased with the house that they say they will never

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move again. I have been studying Unity only a short time, and I have filled up between ten and fifteen empty tenements that had been idle for two years. When I look at all those tenements filled and all paying well, I can only exclaim like Thomas of old, "My Lord and my God!" Nothing else could have done this thing.—*Mrs. H. B. L.*

Edmore, Mich.—I have been wonderfully blessed and prospered since the arrival of my Prosperity Bank, and I give God the praise.—*I. B. W.*

Los Angeles, Cal.—I received the Prosperity Bank on the 17th, and on the 20th my husband went to work, after having looked in vain for work for over a year. I owe so much to the neighbor, who so kindly loaned me copies of UNITY, and pointed the way to freedom and a fuller life. I was so discouraged, and it began to look to me as if God had quite forgotten us, and was not enough interested to lend us a helping hand. Now I understand what and where we lacked. It all seems very wonderful, and I have absorbed the Truth as a dry sponge does water.—*Mrs. G. S.*

Oxnard, Cal.—Through you prosperity has come to me, and I wish to show my appreciation, and enclose love offering.—*Mrs. B. P.*

Tacoma, Wash.—I wrote you for prayers for work for my son. He got work immediately and has held the position five months, and now has a raise in salary. The work is to his taste, and the best position he ever had. I also sent for a Unity Bank, and my month's prosperity prayers have brought me fine results. I praise God for all the wonderful fulfillment, and the dear Unity workers that are certainly God's dear children.—*L. J. K.*

Gerber, Cal.—Prosperity is ours. Abundance is coming to us from every source. We are meeting our payments one after another without the least worry or trouble. Every room in our rooming-house is occupied day and night. We are so grateful for your help, and thanks be to God for our prosperity.—*Mrs. E. A. R.*

Reno, Nev.—Your letter of January 12th is received. My husband has worked almost every day since I wrote you. We are feeling better in health, and a friend offered to give me piano lessons and told me where I could get the use of a piano.—*N. W.*

Tacoma, Wash.—My garage was sold almost immediately after asking your prayers. Since reading "Extracts from Letters" in December UNITY, the Spirit of Di-

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vine Love has been quickened in me, and peace and joy is now mine. I praise his Holy Name forever. I had just finished writing this letter, when the loveliest people came and rented the rooms I spoke about. God is indeed very good to me.—*F. S.*

Macon, Ga.—I wrote to you several days ago, asking for help that my dog, which had been away over a week, might be returned to me. I also asked your help in financial affairs. I am glad to tell you that as I was standing on the corner waiting for a car, a couple came along with grips, and my dog tied; they being on their way to the railroad station. I followed them and sat down in the waiting room with them. My dog recognized me, so I told them that I had been looking for my dog for some time and I was so glad to find him. I am so thankful and so grateful that my financial affairs are clearing up. Praise God.—*E. M. G.*

Nelson, B. C.—Your letter reached me yesterday, just when debts were pressing and all looked so dark. I thought the message the most beautiful I had ever received from you. By four o'clock the same afternoon money was given to me and I paid several debts, and wiped a small sum off of three big debts. My heart is full of praise, and I want to thank you again for your spiritual help.—*E. W.*

Elma, Wash.—Last spring I sent for prosperity prayers. I have had better success in many ways since. Your prayers have certainly healed my little son. Since reading UNITY and "Cady Lessons" I have no use for my glasses.—*W. E. C.*

Staunton, Ill.—Your prayers were a great success. One of our clerks remarked that our business had never been so good before in the month of January. But since your prayers have been given, prosperity has come to us freely. —*Mrs. W. H.*

FREEDOM

Chicago, Ill.—I was so worried and upset by the persecutions of a certain individual with whom I worked that I had just about made up my mind to leave when there was a change made, and now I will have a very kind man to work for. It is with thankfulness that I write you, as I know that my affairs have been guided by God's hand.—*E. S.*

San Jose, Cal.—I asked your prayers for freedom for my son. I knew he meant well, but he would smoke cigarettes and he did not seem to get the right start, but today I

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had a lovely letter from him, and he says he has quit cigarettes and is working hard. I sent out a prayer of rejoicing and thanksgiving. You have helped me and mine so much. —*Mrs. M. E. N.*

Huntington, W. Va.—I have word from my son that he has drunk no liquor since Christmas, and says he is done with the habit. Praise God! the giver of every good and perfect gift.—*Mrs. S. L. M.*

Houston, Texas—My husband was a hard drinker, and I told him I had asked for prayers for him. He said that God would not answer prayer and continued to drink. I thought I would just wait to write you, and later started asking God's blessing each day. This time I did not tell my husband I was praying for him, and on New Year's day he quit drinking, and today he is a changed man. He is working and attending to business. I wish I could tell you all that the teaching of UNITY has done for me. There is a peace that passeth all understanding in my home.—*Mrs. L. W.*

St. Louis, Mo.—I have followed a thought in your monthly UNITY, and thank God that it cured me of the drink habit, and also cured a friend of mine.—*E. Z.*

San Francisco, Cal.—I am progressing very rapidly in the understanding of Practical Christianity, and since my last letter I have given up eating meat, and also have stopped using rouge and powder. I must tell you that the latter was much harder to do than the former, and when I looked at myself in the mirror on the first day I looked deathly pale, for my only object in using rouge was to look healthy. But since studying with you I have learned that to acquire rosy cheeks and a clear complexion, I had to give up the rouge which has spoiled what formerly was a beautiful skin. I have noticed in the last few days a slight tinge of color, and an improved circulation.—*F. T.*

Northfield, Minn.—I asked for your prayers for a man of our household that drank. For five weeks no drinking has been done. He goes to town and comes home sober, and before he was never sober, night or day, and for this I thank you, and also our God who leads us to our highest good always.—*Mrs. J. S.*

Chelsea, Mass.—With the prayers of Silent Unity in some special problems, my husband and I have grasped the idea of true prosperity. What seemed a dark problem of "drink" has also vanished, and my husband is indeed a radiant son of God.—*E. W. M.*

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PUBLISHERS' DEPARTMENT

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TERMS OF SUBSCRIPTION

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UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
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SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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A NEW SILENT SEVENTY IDEA

The Society of Silent Seventy is now issuing Membership Certificates. Heretofore, when enrolling a new member we have merely written a letter regarding the privileges of membership, inclosing a little slip bearing the membership number. Now we have neat little cards, which will fit nicely in your pocket-book, bearing the membership number and calling attention to some points to be remembered in connection with Silent Seventy activities. As this is a work of Love, these cards are pink—the symbol of Love. They will be sent to all new members, also to any of our present members who will write us stating that they wish one of our new Membership Cards; they will be sent gratis.

UNITY readers who are not acquainted with this very interesting and important department, are invited to write the Secretary, who will gladly inform them.—*Secretary, Society of Silent Seventy, 917 Tracy Ave., Kansas City, Missouri.*

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. G. F. Ritter, 1438 McCormick Ave., Ozene Park, N. Y.

Mr. Willies H. Hart, 1101 Jefferson Ave., Grand Rapids, Mich.

Mrs. C. H. Aldrich, 33 South St., Bellows Falls, Vt.

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Anna L. Collins, 362 Washington St., Hempstead, L. I., N. Y.

Fred Winslow, 414 W. Frank St., Kalamazoo, Mich.

J. T. R. Evans, Bagillt, North Wales, Great Britain. By correspondence only.

Hugh B. Keeney, Room 414 Y. M. C. A. Stockton, California.

Mrs. M. E. Herron, 395 Lexington St., Auburndale, Massachusetts.

Mrs. Arthur K. Meyers, 639 S. 2d East, Salt Lake City, Utah.

Mrs. Harriet McCormick, 2222 W. Washington St., Phoenix, Ariz.

Mrs. M. V. Taylor, 1227 Coke St., San Angelo, Texas.

Mrs. H. C. Blackmon, 115 Court St., Clarksdale, Mississippi.

Mrs. Lucetta M. Lang, 1037 W. Broadway, Toledo, Ohio.

Mrs. E. A. Johnson, Hotel Maywood, Maywood, Ill.

Miss Ethel Reeder, Brantford, Ontario, Canada. R. R. 3.

Mrs. Elliot Conden, Murray St., Flushing, L. I., New York.

Mrs. G. W. Jackson, R. R. 3, Madison, Wis.

Kate Winter, 117 Santa Barbara Ave., San Luis Obispo, Calif.

Mrs. Lulu Helm, 1422 North 9th St., Fort Smith, Arkansas.

George T. Pye, 526 N. Stevenson St., Flint, Mich.

GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, GOOD WILL TOWARD MEN

We have not felt that the time was ripe to make an open declaration of peace, until now the Spirit says, "Let the Word of Peace go forth."

Unity people the world round are declaring peace and good will among all men. The mental forces that made for war are near their end, and our word of peace will help to bring about final adjustment of the minds of all men in Divine Love and Wisdom. "*And there shall be no more war.*"

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FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the May UNITY:

CLASS THOUGHT

May 20 to June 20, 1917

Held daily at 9 p. m.

I Am a New Creature in Christ Jesus.

PROSPERITY THOUGHT

May 20 to June 20, 1917

Held daily at 12 m.

The Riches of the Christ Mind are Now Manifest in My Affairs.

Are you a member of the Unity Good Words Club? If you are, do you wear the emblem of the Club? Scattered over the face of the globe there are 7,000 persons who are registered members of this Society. Just think of the pleasure there would be in the hearts of these members if they could recognize each other as they pass to and fro in their work in the world. The emblem of the Unity Good Words Club, made in the form of a neat, attractive pin, is helping fellow-members to know one another. The Central Secretary, 917 Tracy Ave., Kansas City, Mo., can supply the pins in gold plate for 40 cents, postpaid; also in solid gold for $1.00, postpaid.

If you want a perfectly good cloth bound copy of "Lessons in Truth," and do not want to pay the regular price for the book, order one of the 75-cent editions. The contents of this book is exactly the same as the present $1.00 edition; there is, however, a difference in the type and binding, but this does not matter materially.

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of May to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

WEEKLY UNITY

Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideas of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

There are several excellent features in *Weekly Unity*, one of which is the Vegetarian department. Health, and mental and spiritual power have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department. Vegetarianism is true to the principle of life and health. It prevents intemperance, sickness, disease, cruelty and death. Each week "Veg" gives a number of recipes which are valuable in preparing healthful, wholesome dishes without animal flesh. *A humane diet is a great aid to spiritual development.*

Weekly Unity is $1.00 a year. (Add 52 cents for foreign or Canadian postage.)

UNITY SCHOOL OF CHRISTIANITY,
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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

ANOTHER UNITY BUILDING

Another building is under way at the Unity Headquarters. The large plant which we moved into in 1915 is entirely inadequate for our present needs. A wing is being built on the south, four stories high, thirty-six feet wide and ninety-eight feet long. The usual reinforced concrete and brick construction will be used throughout.

The new structure will cost about thirty thousand dollars, and it is necessary that we put out several thousand dollars worth of bonds to meet the immediate needs of the builders. Unity friends who have funds they wish to invest at 6 per cent are requested to correspond with us.

UNITY 6 PER CENT BONDS

We are issuing these Bond Notes to help pay for material and labor on the New Unity Building addition, which will cost about $30,000, and for extension of the Unity work. Write for particulars.

UNITY SCHOOL *of* CHRISTIANITY
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WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
Sacramento—Home of Truth, 1609 G St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg., Metaphysical Headquarters and Library, 126 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2200 20th St.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 707 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Dertoit—The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1133 Broadway; Unity Society of Practical Christianity, 28 West 72d St.; New Thought Publishers, 110 W. 34th Street..
Ohio, Cincinnati—New Thought Temple, 927 Union Central Life Insurance Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg., Annex, 1713 Sansom St.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Seattle—S. Louis Foulkes, 209 The Normandie, 9th Ave. and University St.; Divine Science Reading Room, 216-18 Crary Bldg.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street; Mrs. M. M. Hunter-Jones, Royal Cecil Hotel.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London W.
Scotland, Edinburgh—School of the Indwelling Christ, 50 Comiston Drive.
Sydney, N. S. Wales—The Truth Center, I. O. O. F. Temple, Elizabeth Street.

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send UNITY Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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Application for Unity Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name .....

   Address .....

   City .....

   State .....

2. Name .....

   Address .....

   City .....

   State .....

3. Name .....

   Address .....

   City .....

   State .....

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of sender .....

Address .....

City .....

State .....

4-17

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"IN CHRIST'S GARDEN"

MARY BREWERTON DE WITT

In this refreshing book is found, clothed in beauty of style and loveliness of spirit, an inspiring narrative of a soul's experiences in realizing its oneness with the Father. As we enter Christ's Garden and follow, in spirit, the leading of the Master, there is awakened within us a sense of joy and love which develops into conscious spiritual power. Such close relation with the higher self, as is gained by reading this lovely book, gives us the assurance that our souls are constantly growing nearer the heart of the Infinite.

The author gives forth her charming book "Unto those who understand, that their realization of the Divine Love may grow the greater, and unto those who do not understand, that their eyes may be opened to perceive and their ears be opened to hear the voice of the Beloved in all Nature. To those who know love, to those who seek love and to those who know not love."

In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that blends harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages; size 4½ by 7 inches. Price 50 cents. Sent to any address in a dainty handmade envelope, postpaid.

THE STRENGTH OF JOY

JOHN L. CHESNUTT

Charles Fillmore recommends this delightful booklet in these words:

" 'The Strength of Joy' points the way to peace and joy, and makes the path easy to the obedient disciple,"

The metrical style in which "The Strength of Joy" has been rendered makes it quite a classic. In spirit and size this late booklet by Mr. Chesnutt is just right for a dainty gift. It is a greeting that one would wish to send a friend to cheer, encourage or strengthen him.

"The Strength of Joy" is especially attractive in its

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antique cover of Alexandria Japan with title in gold. The printing of the pages appears on creamy paper that harmonizes beautifully with the cover, and envelope which accompanies it.

The price of single copies is 15 cents, but, as many of our readers will want a number of the booklets, we reduce the price to 10 cents when they are ordered in lots of five. These prices include postage and cost of envelopes.

JOY

JENNIE H. CROFT

This little guide to Joy and Attainment will find many souls eager for the message that it contains. Its truths are welcomed by the hosts of friends who find the author's "The Practice of the Presence" so valuable.

In a clear and forceful style Mrs. Croft presents the fact that the way of highest attainment lies in conscious union with the Source of all that is. It is here that man finds his joy, his peace, and the satisfaction which fades not away.

Bound in delicate Sunburst Cover of ecru, and inclosed in a handmade envelope of the same material, this "Joy" booklet bears a real Easter suggestion. It will be mailed to any address for 20 cents.

TREASURE-BOX

IMELDA OCTAVIA SHANKLIN

A story for children which is full of all the fascination and charm of a fairy story and yet rich with the highest teaching for character building. Miss Shanklin's writings are all virile.

Two maidens, Walin (pronounced Vahlin) and Basha, are looking every day for the coming of a beautiful White Princess bearing wonderful treasures. While living and playing like all normal children, they are storing up ideas and thoughts which are the real treasures of life. Basha doubted and was willful, and failed to do the best

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she could. Walin was full of faith and love and service. The Princess came and found Walin ready to go with her, but Basha was left alone on the beach, all forlorn. However, the lesson was good for Basha; she set about making ready to follow after, and finally found her happiness also with the Princess and Walin.

The little book is most artistically gotten up, with numerous pen illustrations and halftones. It is printed in two colors—orange and black. Forty-eight pages. Price 50 cents.

CONSECRATION OF THE ROOM

Mary Brewerton de Witt

In this beautiful folder is found a delightful greeting. Many homes have been blessed by the good words found in this practical prayer. The thoughts in it pertain to the individual, the home and its surroundings. They explain how the atmosphere of the entire home can be completely changed by using certain words. Thought of life, health, peace, prosperity, wisdom, joy and many others are given in it, and the reader will find them of great value in his spiritual development.

Artistically printed on antique paper of rich tone and fine texture. Size 4½ by 7 inches. Inclosed in a uniform handmade envelope. Price 25 cents.

FINDING GOD

Charles Fillmore

In this booklet the abstract concept of God is brought into concrete form. The attributes of God are clearly defined and stated in words easily grasped by the most elemental metaphysical student. Not only is God described, but directions are given for gaining a further expression of his infinite Power, Wisdom, Love and Substance.

Certain spiritual understanding is necessary before it is possible to attain the consciousness wherein we are one with the inspiration of God, and the study of this booklet

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will help us to gain the fuller realization of our oneness with the Father.

Printed on toned antique paper with artistically designed Antiquarian cover, "Finding God" sells for 20 cents. The booklet is inclosed in a handmade envelope which matches the binding.

WEE WISDOM'S WAY

Myrtle Fillmore

In a form to fittingly carry a beautiful message of life and truth, Mrs. Fillmore's book, "Wee Wisdom's Way," is entering upon its fifth edition.

There are expressions of delight from all who have seen this new, enlarged book. It has the merit to grow more popular than any of the former editions.

The text is handsomely printed in beautiful, clear type, on paper of special finish. The cover design in two colors, with attractive binding, makes the book a charming gift. The illustrations of "Wee Wisdom's Way" are noteworthy features. They are the work of an artist who has felt the power and inspiration of this extraordinary message.

The author has also enhanced the value of the book by a thorough revision and the addition of four chapters which carry the story to a more perfect completion. "Wee Wisdom's Way" is a true story of the effects of Truth's teaching, and should be read by grown folks as well as by children, for it teaches wonderful lessons of healing and faith.

This beautifully written, richly illustrated and well printed book sells for $1.25, postpaid.

GIVING AND RECEIVING

Charles Fillmore

The conception of God's infinite substance and the manner in which one may acquire this substance and bring it into visible manifestation is dealt with in this booklet. Giving is as great a problem as receiving. One must first

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learn to give, not as charity, but as described in this wonderful booklet. Artistic cover and envelope. Price 20 cents.

TEMPLE TALKS

CHARLES FILLMORE

Temple Talks are addresses delivered by Mr. Fillmore in Unity Auditorium at Kansas City. These "talks" have been chosen from the best of Mr. Fillmore's addresses, and we recommend them to all who are seeking the light of Truth, for they are filled with spiritual wisdom which teaches the true laws of being.

A set of Temple Talks consists of five volumes, all uniform in size and style. The set includes fifty-two addresses, all dealing with problems that daily confront the average man or woman. We are offering a set of these books in artistic paper covers, packed in a neat box, for $1.00. Also a set of the cloth bound, in box, for $3.00. Single copies of any volume, paper cover, 25 cents each; cloth bound, 75 cents each.

UNITY BEAUX ARTS SERIES

This delightful series which was so popular last year, has come out in a new edition this season to add happiness to those who would know the essential truths of life.

The series consists of six booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover. The name of the series has been taken from the beautiful Beaux Arts cover in which the little volumes are bound.

The following is a list of the complete series. We call your attention to the special price of $1.00 which we make for the six booklets when ordered at one time. Single copies are 20 cents. Dainty handmade envelopes to match are sent with the booklets.

"Directions for Beginners," by Charles Fillmore.
"Finding the Christ in Ourselves," by H. Emilie Cady.
"The Subconscious Realm of Mind," by J. R. Rude.
"Trusting and Resting," by H. Emilie Cady.
"The Practice of the Presence," by Jennie H. Croft.
"All Sufficiency in All Things," by H. Emilie Cady.

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MISCELLANEOUS WRITINGS

By H. EMILIE CADY

Author of "Lessons in Truth," etc.

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Most of the essays contained in "Miscellaneous Writings" have gone through many editions, indicating an unusual demand made by the public. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. This, H. Emilie Cady's works have done, for countless numbers today are rejoicing for having heeded the message from the pen of this inspired woman. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

Eleven articles of spiritual interest have been selected for this volume of "Miscellaneous Writings." The contents follows:

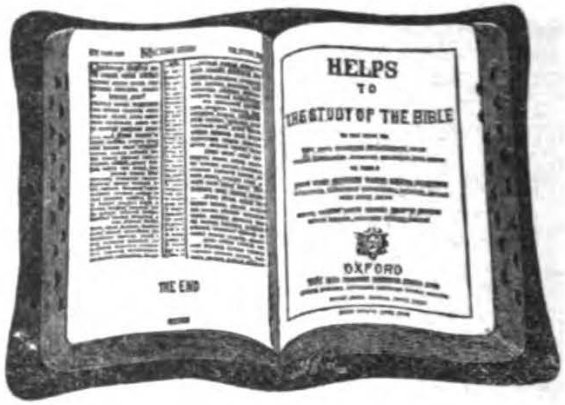
If Thou Knewest; The Spoken Word; Unadulterated Truth; In His Name; Oneness with God; God's Hand; Trusting and Resting; Neither Do I Condemn Thee; Loose Him and Let Him Go; All Sufficiency in All Things; Finding the Christ in Ourselves.

Printed in large attractive type on very good book paper. In paper binding this book sells for 50 cents; cloth binding $1.00.

UNITY SCHOOL OF CHRISTIANITY,
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According to special arrangements which we have made with the Oxford Press, we can offer our readers the new Oxford Bible at an exceptionally low price, notwithstanding the increased cost of paper and printing.

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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 46 KANSAS CITY, MO., MAY, 1917 No. 5

TRUE RELIGION

CHARLES P. TILEY

THE WORD religion comes from two Latin words which mean "to bind together again." This implies that there has been a separation, or a dividing, and religion is the process of again uniting or cementing together these seemingly separated somethings. I use the word "seemingly" because when we contemplate the Truth that All is Good, and Good is All, we see that in reality there is no separation, in fact could not be in the very nature of the Allness of the Good.

The seeming separation then, is separation from the Good, and it is perfectly evident, as we contemplate our own experience, and as we look about us, that the separation seems very real indeed, so much so that in spite of all the good teaching and good teachers we have had for these many years, the whole world seems more or less strongly entrenched in the belief that there is a great separation; that evil, the very opposite of Good, is an entity, a great force, apparently even greater than the power for Good.

Humanity has been so long steeped in this belief of separateness, or belief in two forces—good and evil—that it is only with the greatest effort that men are pried loose and reach a point where they discern the Truth concerning themselves. It seems man reaches a place where he is content to grovel in darkness, a place where he will struggle, yes even fight, to be left in the slough of desolation into which he has sunk. This is aptly illustrated in attempts to civilize savage tribes. The young of such tribes have been taken away from their savage environment and surrounded with

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the schools and discipline of civilization. They have been taught and apparently made progress. After years of such training, upon being sent back to their tribes, it has been found that in a short time they have reverted to their old habits and customs. In other words, the subconscious activity of their minds holds them in a vise-like grip to the old ideals.

Teachers have arisen in great numbers who have discerned the Truth, practiced it, urged it upon their fellowmen, with varying degrees of success. Of these teachers and teachings, those which are written in the Hebrew Scriptures as from the lips of Jesus of Nazareth are to me the clearest, most powerful, and best in every way. I agreed perfectly with an editorial I recently read in one of the newspapers, when it said that compared with Jesus the utterances and teachings, and lives, of all other teachers were as of the infant class.

To me this seeming separation, this dual nature, is the "fall of man;" fallen away, as it were, from the Truth that Unity is All, and that there is no separation. I consider one reaching a place in consciousness where he discerns this to have made a wonderful stride. I cannot describe the feelings that came to me when this first burst upon my consciousness. I seemed to have been transported from one realm into another of an entirely different nature. From a plane of consciousness where I felt that I was a mere nothing, one of many millions, helplessly buffeted about, a victim of chance, accepting evil experiences as a matter of course, and good experiences as things that come by chance, in the sense that "even a blind pig sometimes steps on an acorn," I was lifted into another plane where I took on new life, where I felt that the game of life was not one of chance, but one of certainty, and that the outcome depended entirely upon how well I played the game. Not only this, but it carried with it the feeling that I could and would play it right and achieve success along every line by being persistent.

This experience alone is worth all the effort it is pos-

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sible to make to attain—but this is not all. After reaching this place, the place where I could look off and behold the universe of Good, the possibilities, yes, realities right at hand, bore down upon my consciousness with a power that forever closed the door of going back; it destroyed all bridges behind me and I saw myself urged on and on to a place where I felt and feel I will experience the joy and satisfaction of solving every problem that presents itself.

Is it worth while? Is it worth the effort to attain a place where doubt, and sickness, and disease, and sorrow, and pain, and misery, and poverty, can be made to vanish from the earth? Is there any greater joy or happiness than to feel that you are the one to bring this elimination about, not merely as a cog in the wheel, but possessed of all the attributes of the wheel itself? I say it is, and more.

All this can be brought about by religion, remembering that religion is a process of reuniting or bringing together that which was seemingly separated. A process indicates action and action indicates life. So religion to me means the right way of living, for it is by right living that the apparent separation in man's consciousness is bridged over and made one.

Activity or life is always preceded by thought. No thing, no act, no word, ever comes into expression until it has first been constructed in mind. This is a law that is easily understood, and it applies to the creation of the Universe as it does to the structures of mankind. Bearing this in mind, it is perfectly evident that a man's body as it appears today is the conscious picture of the thoughts he has held in the past. In other words, my body as you see it today is the product of my own mind; I have virtually thought myself into the expression you see before you.

Assuming this to be a fact, is it any wonder that the race is in the condition it is? Is it any wonder that sickness and disease play such havoc? Is it any wonder that poverty is rampant, that war and pestilence roam abroad on the planet? No wonder at all. It is all because the race thinks of itself as a thing apart from the All-good. This

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thought of separateness breaks the connection between the race and its source, and humanity is drifting about like a vessel that has lost its rudder.

Just as a little child who has lost its nurse becomes filled with fear, knowing not which way to turn for help, so mankind, having lost consciousness of its connection with the All-good, is filled with fear. And what does the fear thought build up? It carries with it the thought that man is subject to external influences, subject to decay, disease, and death; it carries with it the thought that the race must provide its own means of support, and that it must accumulate means of support for the uncertain plunge into the future. In fact, nearly all the so-called evil in the world can be traced to the thought of fear, which is the cause or inharmony.

Discernment of the Omnipresence of the Good, then, is the first step in healing the seeming breach in consciousness, and this discernment carries with it the remedy. If fear, because of seeming separation, is the cause of all our difficulties, then the opposite state of mind must be that which will reconcile, and that is Love, faith in the Good, Divine Love, the love that knows only the Good, the love that sees only the Good everywhere.

Love means harmony of thought; it means conformity in consciousness to the truth that Good is All. Love unites, and is the magnet that binds the seemingly separated spirit and soul. The work of humanity is to so pour forth its love that everything it touches will be transformed into the "image and likeness" of the Perfect.

It is one thing to say that the solution of all man's problems is perfect love in his heart, but it is another thing to express this divine love, and it is only by constant practice that this love consciousness is going to be built up. Here again is where religion comes to the rescue. We begin by means of conscious effort to do the things which love would do spontaneously. In the Sermon on the Mount, and other teachings of Jesus, we are taught some of the things to begin to do to bring about the consciousness of Divine Love:

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"Let your light shine." As soon as you discern the Truth of your Being, begin to live it and tell it to others.

"Resist not evil."

"If a man sue thee at law and take away thy coat, let him have thy cloak also."

"Give to him that asketh thee.

"Love your enemies.

"Bless them that curse you.

"Do good to them that hate you.

"Pray for them which despitefully use you and persecute you."

"Be ye perfect, even as your Father which is in heaven is perfect."

These and many others are given to be kept and practiced, not merely because it is a moral duty, and the proper thing to do, but because in so doing you will be exercising faculties that will build up that state of mind called Love, for all these things are but spontaneous expressions of Divine Love.

As you begin to practice these precepts, and the other sayings of this great teacher, you will notice a radical change taking place in your life. You will find things going more smoothly; you will find yourself less apt to give way to anger, less apt to feel hurt and irritated; you will find the rough edges and projecting corners being rounded off so that life glides along more harmoniously; and taken all together, life will take on a more joyous attitude, and as you grow through persistent practice a new health will be experienced, and the affairs will begin to straighten themselves, so that worry and anxiety regarding the future will begin to disappear. Remember I am giving you personal experience. Not that I have become an adept in the practice of this wonderful art of living, for I feel I have but touched the hem of the garment of the new life, but even this touch is like the flash of lightning across a darkened sky that shows the rift in the clouds and the bright sunshine beyond. I have learned enough to know that I alone am responsible for the progress I shall make, and this coupled with the

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knowledge that we possess the ability to conquer every obstacle in the universe makes the ongoing more interesting, more worth while, for it does not take a great stretch of the imagination to contemplate the magnitude of the universe—and all of its secrets are ours if we faithfully push on.

We are connected with and controlled by the same Law that directs the fowls of the air, and the lilies of the field. We are asked to contemplate these, how they are cared for, how they unfold in all their splendor, and then, "are we not much better than they?" Mankind, with the additional glory of conscious volition, can enjoy the process of living, directing it, as it were, whereas the fowls and the lily, while perfect in what they are, are incapable of further growth or expansion.

But the watchword is perseverance. "To the persevering mortal the blessed immortals are swift," says Zoroaster. Those who do these things persistently, nothing daunted at failures, are the ones who reap the reward. It is the persistency born of faith in the correctness of the principle that breaks down all barriers—the resolution which says, "I will bail out the ocean, if necessary to get my gem; you watch me and do not grieve and fret at the long delay."

Religion means making all things new, which means creating a new consciousness. This new consciousness is brought about, by practicing calling things by their right names. We have found fault with, condemned, and denounced things and conditions in life until our consciousness tells us lies about the universe and all that it contemplates. We are continually calling things bad, and sick, and weak and sorry, and sad, in spite of the Truth that Good is omnipresent. In other words, we are continually misnaming the Good, blaspheming Good, as it were, and as we do these things and hug the inharmonies to us, they seem very real to us. We must practice calling all things, all conditions, good, for there is nothing else, and the more we practice it the brighter will our world become.

Knowing the law of thought, we see that we are today reaping the fruits of past sowing; that we are sowing the

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seeds of future reaping, and it will make us careful of our thoughts. While we may not clearly discern just how to avoid reaping fruits of past ignorant sowing, we can be sure of the future by sowing only the good now.

So religion again is the process of sowing only good thoughts that the future consciousness may conform to the Truth of Being, that man's consciousness may be one with the Good consciousness.

In conclusion, religion means practicing the Golden Rule: "Do unto others as you would that they should do unto you." The one who becomes truly conscious of this precept and puts it into practice in his daily life and affairs has discerned the meaning of Divine Love, and that fulfills the law, for Divine Love transforms everything that it touches into the "image and likeness" of the All-good.

This, then, is the true religion, the process of discovering the Self and all of its infinite possibilities, by worshiping the *I Am*, the real, the actuating Spirit within, and by insisting in thought, word and deed that one is absolute master of himself and his affairs, and can make his life just exactly what he wants it to be. This insistence is a great step, for it does attract to consciousness powerful ideas which enable man to make manifest the desires of his heart.

The true cause of disease is *not* micro-organisms, not any germs of animal or vegetable life, nor yet any purely physical cause; but in error of thought and feeling, or a failure to understand and apply the beneficent principles of our being. The nature of disease, or disease itself, is not any sign, symptom or appearance upon the body, but is pain or distress of mind, and this again is only the prompting of the Spirit within to have us change our course; and lastly, disease can be permanently cured and effectually prevented, not by any drug or compound of drugs, nor yet again by any inoculation or contamination of the blood with any virus, but by removing all cause of discomfort in the mind.

To be personally great is to forget all personal greatness.

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HOW I DEMONSTRATE

MARGARET WORTH



HENEVER I need or want *anything*, no matter how little or how great, whether it be a material or spiritual blessing, I take it to the Father, the "Giver of every good and perfect gift." We are invited to do so—"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"Yes, but," questions the young truth student, "I do not understand just how to pray. There must be something wrong with my prayers or they would be answered." No prayer is ever *unanswered* if you pray in the following manner:

First. Become absolutely conscious of God, and that is to be conscious of Good, Love, Power, Ever-Present Supply. *Know* that your desire is God wanting to express himself through you by a manifestation of it. *Know* that more than you could possibly want any good thing does God want you to have it. What a world of comfort and strengthening faith in that thought. Cling to it every time you are in doubt and say over and over, "God gave me this desire. It is his will that I have it. No power can keep it from me."

Second. Then "ask" out loud for whatever you need or desire. The spoken word seems to avail more than the silent thought.

Third. Then believe that the Living God has heard your prayer, for has he not promised that even as we ask our prayers are answered?

Fourth. Give thanks and praise for whatever you have asked, even though it is not in evidence any more when you are through asking than before. It *is* in the invisible world and will manifest itself unto you as soon as your faith is sufficient and your whole being is in harmony with God.

Fifth. See yourself *in actual possession* of what you

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desire. Believe that you have it, dismiss with authority every doubt that assails you. And here let me tell you how you can dismiss the doubting thoughts. We learn and prove in physics that no two objects can occupy the same space at the same time. The same law applies to thoughts. No two thoughts can occupy the mind at the same time. Therefore, keep the positive thought in your mind and there will be no room for the negative one. I grant you that it is hard to declare, affirm, believe that you have something when everything in the material world indicates otherwise. Yet, today, everyone who is demonstrating is doing just that —believing, though they see not.

Many people ask the question, "But how do I know that it is right for me to have the desires of my heart?" Just as water taken from the ocean does not possess qualities that the ocean does not possess, so we, when we are one with God (Good) cannot and do not possess anything that is unlike God. But it is most important to bear in mind that we *must be one with God* and when we are, it is God's pleasure to give us the good things of life.

What an awakening this is for many of us, who in the old thought felt it a sin to ask anything of God save spiritual gifts. I used to feel that it was his will for me to be poor and that the simple, material blessings I so craved were denied me by God, for some purpose, which in his wisdom he had not revealed to me. I thought it necessary for people to go without health, to be poor, to be unhappy, to be onlookers rather than the participants of the joys of life. And then came Truth, with promises so rich that I could hardly credit them—the Truth by which people are demonstrating *here, now*, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

It helps me to liken God to an ocean. There is the water for all—just waiting for us to get what we wish from it. Nor does it matter whether we take a cupful or a bucketful. It is limitless. Each one may take what he requires for his needs and in no wise rob another. So it is with God. He is the ocean that contains *everything*, and it makes no

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difference to him whether we take little or much. There is no limit to what we may have if we have faith. And *faith* is the vessel that we must take to the Ocean of Infinite Supply. And, as I said before, it does not make any difference whether our need is a little or a big one, in the material or the spiritual realm. If we need increased spiritual understanding, it is ours. If we need health, it is ours. If we need money, it is ours. If we need a new position, it is ours. If we need a home, it is ours. All we have to do is to go to the *limitless source* with our *vessel.*

But infinitely greater than the possession of the things we desire is the joy that comes from being able to *prove* the promises in the Bible—"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Of course, to prove these promises we must have spiritual understanding, we must be living the divine life here on earth. It is impossible to sin and be separate from God and demonstrate.

Another privilege that goes hand-in-hand with demonstrations is freedom in telling our experiences. By so doing we help ourselves just as much as those to whom we relate them. And let us not let the thought, "O, this is too personal, too sacred to tell," ever keep us from freely giving out our problems and how we solved them. The experiences that we would withhold might be the very ones that would wonderfully help others. Is not the *greatest need of the world a knowledge of God, of man's real self, of the possibilities that lie in the here and now?* And is it not a blessed privilege to disseminate such knowledge?

"Complain about hard times and you will create the cause of poverty in your own thought and action."

"Greatness is possible to all, and a genius is slumbering in every mind."

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PANTHEISM—ANCIENT AND MODERN

O. M. P.



HE WORD "Pantheism" is self-explanatory to those who know the meaning of the two foreign words of which it is made up: *pan*, all; and *theism*, the belief in or doctrine of God.

As most people do not know the meaning of these two words, Pantheism is, like many other things, not understood; an awe-inspiring and fearsome word, and the appellation "pantheist" is by them considered about the worst that can be applied to a person.

Does Pantheism mean that "all is God" or that "God is all"? Though many persons use the two phrases indiscriminately, supposing them to mean substantially the same thing, in reality they express exactly opposite ideas, the ancient belief and teaching being that God is all, and the modern pantheistic idea that all is God

The ancient Hindus taught that "nothing *is* but God" —not, as generally translated: "Nothing *exists* but God," The difference between "is" (from to be, equivalent to the Latin word *esse*) and "exists" (from a compound Latin word meaning to stand apart from) may not be apparent to those who know little or nothing about natural science; but to those who understand the meaning of the well-known phrase: "Nothing *is*, everything *becomes*," the radical difference between the two words is quite apparent.

This statement, although a modern one, at least in form, affords the key to the ancient meaning of the phrase, "Nothing is but God." The ancient Hindus taught that all which is and exists, is One, though it manifests itself to man in two aspects, namely, as Spirit (Purusha) and as Matter (Prakriti). Spirit they considered as the only real Substance, because it is unchangeable, just as the Jews considered the Spirit of God as eternally the same—"the same yesterday, today and forever." Matter they considered as

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mere *appearance*, because of its changeableness, as ordinary observation and common-sense show and modern science fully confirms. The most highly developed form of matter —the matter in the bodies of the higher animals, man included—does not remain unchanged for two consecutive moments, and even the most stable forms of matter—rocks and minerals—are constantly undergoing change. Matter is in continued flux, and we know things not as *being* but as *becoming*.

The ancients, who could see deeper into Nature than most moderns, therefore looked upon changeable matter as mere appearance, compared to the unchangeable Reality, or Spirit—God. But they never denied the *existence* of matter; for even a reflection or shadow exists. They never applied the word illusion, or any word equivalent to it, to any form of matter—even to a mere shadow. They considered God's Thoughts and Ideas as his very Essence or Being, and therefore as real as Himself. These Ideas they considered linked together as Cause and Effect in an endless or continuous chain, or as a panorama passing before man's eyes or mind like a reel of film-photographs—without "pause or resting place"—God being the original or primary Cause of all these effects or appearances, and each effect being a secondary or transient cause of other effects—all going to make up the material universe—it could truthfully be said that God is all there *is*, and that nothing really *is* but God.

That God is all meant then to the ancients that God is *in* all—is the efficient, immanent cause of all—or that all is *from* God. But it never did mean or could mean to them, as it means to some superficial modern thinkers (?), that all is God, or that Nature or the Universe is God.

There is a statement attributed to the Spirit of God by the ancient Hindus: "Out of my Being I produced all these worlds, but I myself remain separate." This may be called Pantheism, but it is as different from modern Pantheism as Reality is from mere appearance, as God is from the material universe or Nature, which is merely the "ma-

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terialization," or unfolding of God's thoughts and clothing them in material forms.

Could we look in Akasha which may be called both the Mind of God and the mind of Nature or the Universe, we would see the whole "creation"—the past and future creative evolution of the physical universe from beginning to end; for Akasha, or the ethereal or astral world, is or contains an immaterial image, or rather a series or panorama of images, of the universe or physical world—a world which has a beginning and shall have an end, as it represents but a fraction of the Thoughts and Ideas of the sempiternal Infinite Being whom we call God—to finite man's "carnal mind" the unknown and unkowable, but to man's spirit, which is His "likeness," revealing Himself "in part," as the dormant spirit of man reaches that state of "awakening" or consciousness which may be called God-consciousness. In that state man, that is, man's spiritualized mind, will see and know God in and through Nature as well as his own heart, but will not mistake Nature for God as do modern Pantheists.

The atheist, who says in his heart: "There is no God," and the worldly-wise man who says: "There is no other God than Nature," are both equally foolish in the sight of God; for "the wisdom of the world is foolishness with God."

As long as men recognize and know no other world than the physical, or Nature, they remain ignorant in the sight of God. Only by recognizing the existence of the spiritual world, the "abode" of the Supreme Spirit, and becoming conscious of the presence of the "kingdom of God" around and within us, do we gain true knowledge and wisdom, and cease to worship the creature—mammon—instead of the Creator, the shadow and appearance instead of the Reality.

"Never be satisfied with the ordinary; you can have the best that is to be had, but you must be alive."

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OUR RECOMPENSE

IDA M. MINGLE



ROM WHENCE comes my recompense, is the query of man. Why do not rich returns come after all my efforts? Man, in both spiritual consciousness and mortal darkness, seeks for the answer. The man in the unillumined consciousness will not find it, except in a limited sense, for he believes that certain moves on the surface bring about certain results, whereas, the truth is that we do not see causes at all, but are only viewing effects. All cause is mental and so must ever remain in the realm of the formless, the unseen. This truth, the Divine natural man—the man quickened to the realization of himself as Mind—discerns, for only with the mind can man make union with the formless realm of Spirit, that omnipresent power penetrating and permeating the universe with its life and intelligence.

Thought shapes our every act and should be primarily dealt with as the chief factor in all that we desire to accomplish. It is the thought-motive that regulates our recompense. Every thought that uplifts and blesses one uplifts and blesses the race, for every thought registers itself upon the Universal Ether, there to become a part of the great storehouse of Mind. This is the treasury of God, upon which man cashes his drafts, written upon the pages of the Book of Life. If you are not a depositor of gold (spiritual thoughts) do not expect to receive a nice, fat allowance for your daily needs, for with what measure you mete it will be measured unto you.

Recompense comes not by chance, but according to Absolute Law. In that this law is universal in its application, the source of your supply cannot be confined to certain channels you have outlined. While recompense is not money, yet money is one form of recompense and is one convenient expression of value for services rendered. The

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thought-substance put into the services, however, regulates the value received. If you can go about your daily duties, no matter if you be a merchant or a housewife, and forget entirely the monetary considerations, losing yourself in loving and enthusiastic service, knowing that you will get out of your service, in some form of recompense, all the qualities you put into it, with heaped up measure, you are on the highway to your highest good, and it cannot escape you. It is love that fulfills the law, that harmonizes the inflow with the outflow. Not love for money, but love for harmony, peace, service, purity and all other qualities that at their face value are stamped *pure gold.*

The one who is consciously relating his thoughts to spiritual ideas has access to the Substance of God which underlies all activity, and all that he thinks and does comes to fruition easier and more readily because he is nourished and sustained by living words. It is man in the Adam consciousness who must earn his living by the sweat of his face. Hard, material thoughts about life bring into manifestation hard conditions of living.

The Truth must be carried into every department of living. New standards of trade must be established in the commercial world. Commerce must be handled as if it was the Lord's business, then everything that the heavenly Father hath not planted will be rooted up, and in the place of the tares of competition, selfishness and greed, there will spring up the fruits of cooperation, brotherly love and joyful service.

Man is Mind, and a creator in mind substance. In the very face of adverse conditions, of whatever nature, he has the power, through projecting his Word into the Universal Substance, to set into operation forces of thought that will bring his every ideal into manifestation. This is a demonstrable law which will bring rich returns in his daily affairs to the man willing to cooperate with God.

We are now entering an era of the supremacy of Mind to create and control, and we shall see rapid changes in the industrial, educational, social and economic realm of affairs

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as a result. Heretofore we have paid particular attention to symbols and been content. That which has been our stepping-stones is not despised or destroyed, but in discerning the spirit underlying the symbol, we cease to worship in the letter. We have not reached a state of perfection under the old method, and there must be better and untried ways. Let us always be on the alert for the better way, keeping poised in the thought that we are moving on into that which is for our highest good, regardless of appearances to the contrary.

One of the most important realizations man has to make is that nothing outside of himself has power to affect him, except he be connected with it through thought processes. If there is a state of inner unrest, the universal thoughts of unrest active in race consciousness come rolling into the mind through the open door of thought and add new fuel to the flame; likewise the thoughts of the individual go to make up the race consciousness, thus forming a constant action and reaction. When the race consciousness becomes a seething mass of destructive and inharmonious thoughts, they break out into corresponding actions, and man looks with alarm upon the conflict. Let us look to the seat of the trouble. Let us find its starting point and stop the outflow. Come into the heart of the individual and there you will find the wars, riots and conflicts of the nation. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man."

Jesus emphatically taught that to think a particular thought would bring about a certain result in mind, and was equivalent to having already committed the act. "I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." The heart is the subconsciousness of mankind, and every thought written therein brings into manifestation a corresponding activity in the race. In its true application adultery is a state of impurity, a state of adulteration, the mixing of the false and the true; seeing the good

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and evil. The ideas of Divine Mind are unadulterated, therefore pure and holy. To establish peace, harmony and wholeness in the individual and in the race as well, man must come into the understanding of the ideas of Divine Mind and persistently establish them in consciousness through thinking upon those things which are for the highest good of all. The only way to meet the outer conflict is to conquer the enemy within; then there will be nothing to invite an attack.

Man has the power to bring into the earth (body and affairs) the ideals of Divine Mind, and he also has the power of choice. He may dwell in the Secret Place of the Most High and exercise God-like authority, or he may pitch his tent toward the Sodom Road of desolation and destruction. The choosing is a momently occurrence, and a self-examination of our thoughts will show us whether we are declaring allegiance to eternal, or temporary principles. The Law will recompense you according to your thinking, for thoughts are the germs of the Word-seed. "He that soweth bountifully shall reap also bountifully." Let us move forward on the *ascending* current of thought into the realm of peace and harmony, through being loyal to the Truth at the time of our greatest need. "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Man is the Center through which the Divine Power passes for distribution. With this trust is attached a certain responsibility toward all lesser creations, for man originally was made the guardian over every created thing. If man is cruel in his attitude toward the beasts of the field and the fowls of the air, slaying them for gratification of the appetites, for adornment, or for commercial profit, he cannot expect to escape the law of recompense, nor move on to his highest goal. All man's thoughts and acts must harmonize with constructive principles before he can be trusted with noble missions to mankind. If you intensely desire to accomplish some great purpose, and the way does not seem to

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open up, look within for the cause. You may, like the chick, be encased in a shell, but do not despise the shell, for as long as the shell is there, you need its protection. When you are ready to enter full-fledged into that upon which your heart is set, all limitations will be dissolved.

There is only one obligation—the obligation of Love, This thought persistently held to and established in mind will cancel every debt of whatever nature. A woman writes that she used this thought of Love in forgiving a small debt someone owed her and refused to pay. A few days later a party to whom she was indebted in the amount of one hundred dollars called and cancelled the note. Thus was the law of recompense quickly proved. The race is a unit and we are not to expect that the one to whom we give will turn right around and give us equivalent value, but we must leave the Divine Law of Equalization to adjust all our affairs according to the motive of our giving. Man makes his own terms in all the affairs of living and "He shall have whatsoever he saith."

"If thou knowest what thou doest, thou art blessed, but if thou knowest not, cursed art thou," distinguishes the difference between the man cooperating with Divine Mind and the one living under the Law of Karma. The Power of the Word always controls the secondary law of cause and effect. The Light which will dissolve all limitation is within every man, and in unearthing this Christ Light the man is blessed in knowing. At this time many nations are groping for this Light, and when they find it they will understand the law of Recompense to be exact and true, rendering unto everyone according to his deeds. Man cannot grope forever in the moonlight—the fabrics of his intellectual reasoning—but must return to the Father's house, either willingly or under pressure. "The kingdom of God is preached and every man presseth into it."

Centuries ago Jesus preached the kingdom of heaven is at hand, meaning it is here now, waiting to be established in consciousness. It is ours for the seeking. Jesus never denied the without, but he made it subservient to the within.

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"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The reward for all is eventually the same, as illustrated in the parable of the "Laborers of the Vineyard," in the twentieth chapter of Matthew. You can drive a hard bargain and work all day for your kingdom of harmony, or you can work just "one hour." Love and Wisdom will render unto you according to your receptivity to and cooperation with Absolute Truth. If we are rich toward God, we have an investment which will render unto us an hundredfold, here and now. And the love of Truth for Truth's sake, not for the sake of the demonstrations it brings, will usher into visibility every desired good, under the perfect law of Recompense.

Cleveland Maffett, writing in the September *McClure's* calls attention to the fact that there is a population in the United States of 30,000 persons over 90 years of age, and 3,000 persons over 100. "Fight death?" he asks. "Yes. Any doctor will tell you of men and women who, by some mysterious power of the will or the soul, have defied science with all its diagnoses and have gone on living for years in spite of bodily conditions that were declared to be immediately fatal. I know of a woman whose splendid love triumphed for three years over the cruel ravages of cancer. I know a distinguished editor who, being stricken with a grave malady several years ago and hearing himself condemned by eminent specialists either to death or idleness, refused either alternative and went serenely on with his ordinary life and work, and is at it still. And think of brave Molly Fancher, bed-ridden in Brooklyn for half a century, but refusing to die because she could still render service and find joy in it. Such people live long because they *will* to live long. And because they love something or somebody intensely."—*Seattle Times.*

Before us, even as behind, God is and all is well.—*Whittier.*

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

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TEN POINTS OF INTEREST

Taken from General Test Following Primary Course of Correspondence School. Written by STELLA McDERMOTT, *a Student.*

Explain the relation of Jesus to the human race.

Jesus is the first and only member of the human race who has perfectly expressed the Absolute Principle of Eternal Life for the mind, soul and body in harmonious unity, here and now, on the earth. He established a consciousness in the race mind to which all individual minds gravitate, enter and pass through in attaining the perfect state of eternal life, love and freedom in soul, mind and body, and to which all inherently aspire. Through his life of overcoming, he indicates the way whereby each may realize his (Jesus') attainment. Through the demonstration of the Absolute Truth, overcoming the rebellious, limited ideas of the personal or mortal man, he becomes the Savior, the Wayshower, the Light, the Redeemer and the Refuge of the human race.

Give the Spiritual interpretation of the Lord's Supper.

Jesus symbolizes the individual *I Am.*

The twelve apostles symbolize the twelve faculties of Mind, Peter—faith, John—love, etc.

The "Last Supper" is the "Passover Supper."

Bread symbolizes substance.

Blood symbolizes the cleansing, renewing life.

Bear in mind that the Last Supper takes place just before Jesus' death, but after he has conquered every passion, and become master of every faculty of mind. This event in the life of Jesus symbolizes in the life of each member of the human race the overcoming, the transmutation or "passing over" of the personal nature into the spiritual. In demonstrating regeneration we too come to the time of "passing over," when the spiritual *I Am*, having brought every power of the mind captive, thereby overthrowing the personal will and liberating Mind from the bondage of all material limi-

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tations, the personal I is about "to give up the Ghost." There is one last coming together of the faculties of the Mind and the personal I gives up its mind, gives up its power to the spiritual *I Am*. This is the eve of becoming at-one with the Father, partaking in mind of his spiritual substance, the Bread of Life which flows through us and becomes the life-sustaining River of Life to the body. This "Supper" we must partake of in commemoration of him (God) alone, if we would sustain our bodies and maintain our oneness with the Father.

What is the end of the world?

The "end of the world" is that state of consciousness, or epoch in the spiritual development, when the consciousness of the sense world ceases to exist as reality, and the consciousness of Spirit becomes the tangible reality.

What place has the Bible in the study of Truth?

In the study of Truth the Bible is used principally as a reference book. It is considered to be an historical record of the activities of Divine Mind revealing the progress and development of the individual and the race both spiritually, mentally and physically, and also revealing the relation and revelation of God to man.

What is meant by the term "personality"?

Personality means, of the person. It is the consciousness of a selfhood separate from and independent of the Creative Mind. It expresses in thoughts, words, actions and mannerism peculiar to, and particularly belonging to, the mortal or personal man.

Explain the reason for receiving freewill offerings instead of making charges in the Lord's work.

There are two good reasons: First, the one who gives cannot estimate what the value of spiritual services is to the one who receives it. This is known only to the recipient, and oftentimes he is not conscious of its value until years after the service is rendered. We simply know that the servant is worthy of his hire. This being the case, it is wiser and more just to the servant and the served to leave the paying of the hire to the Lord. Second, when working for a stipulated

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sum the servant is apt to come to see himself, the recipient, or money as the source of supply. This leads man to look away from God as the Source of all Good, and creates limitations.

What is the new birth?

The new birth is being born again into the Spirit. It is the resurrection of the mind from the first death, the sleep of sin and limited ideas, to the realization of its Divine nature, power and life in Christ. The new birth includes the body redemption, for the body is transformed through the renewal of the mind.

What and when is the Sabbath, or true day of rest?

The true day of rest is that epoch in development when the mind sees its work of regeneration from the personal to the Christ consciousness as accomplished, and abides or rests in the Spirit with the Father. The place of rest is in the Spirit within.

What is spiritual quickening?

Spiritual quickening is the awakening of the personal, intellectual and body consciousness to the realization and understanding of the indwelling Spirit of Eternal Life, Power and Substance, becoming consciously unified with the Christ Principle.

What is included in the time of restoration spoken of by all the holy prophets?

The restoration here referred to includes the restoring of the Divine nature, the spiritual *I Am*, to its original power and dominion, as Lord God of Mind and all its faculties, as it was in the beginning. When the Lord God is restored to his God-given dominion, the mind creations are again perfect like those in the Father Mind, and his external kingdom—the outer world—will express the absolute perfection, harmony and peace of his inner kingdom. Then shall all the people praise the Lord and the earth give forth her increase. The desert shall blossom like the rose; neither shall there be death any more, for in all my holy mountain they shall neither hurt nor destroy.

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BIBLE HELPS FOR STUDENTS

Acquisitiveness is a legitimate faculty of the mind, but covetousness is its Judas. When acquisitiveness acts within the law it builds up the consciousness, but when it oversteps the law it is a destroyer. Judas was the treasurer of the disciples of Jesus, but he became covetous—"he hath a devil"—and his sin brought tragedy. King Ahab represents acquisitiveness. It ruled the mind and took possession of the man. When this faculty throws its covetous influence over man he develops an insatiable desire to possess things. Ahab built a splendid summer palace and inlaid it with ivory. Extravagance grows on its own thoughts—Ahab's palace of ivory must have additional gardens. The vineyard of Naboth best suited, and it was acquired by foul means. Covetousness has no wisdom, and when one gives up to its demands the most foolish things are done to get possession of coveted objects. Seemingly subtle plans, like that of Jezebel to have the innocent Naboth stoned to death, are always laid bare and their shallowness shown. Selfishness is nearsighted and all its ways narrow.

Elijah, the defender of the law, is the enemy of covetousness, and finds him out in the midst of his transgression. "Hast thou found me, O mine enemy?"

There is no escape from the Spirit of Justice. It overtakes men when they think they are secure, and they have to give up everything. The man who takes advantage of another's necessity, to enrich his own coffers, must in due season restore fourfold, as did Zacchæus.

Ideas make brain cells, and brain cells are the "central" stations through which the mind sends its ruling thoughts to the various body functions. Acquisitiveness has its brain area in the head, through which it affects the whole organism. If it is cultivated to the point of covetousness it dominates appetite, and more food is eaten than the system needs from day to day, and the excess is stored up as fat. This excess of flesh is not properly vitalized, and eventually becomes infested with various kinds of sense thoughts that

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make poisons and material growths. Thus selfishness destroys the body.

The remedy for all this error is to call upon the Divine Law to adjust every thought in which acquisitiveness plays any part. Make this a daily affirmation: "All my affairs are ordered in righteousness, and my own comes to me under the Divine Law."

* * * * *

The fiery Elijah consciousness becomes more meek and lowly as it learns the pacific character of God, and the temper of the mind is changed from violence to mildness—Elijah to Elisha. This milder character comes into consciousness through certain changes in thought and body, which are symbolically described in II Kings 2. Gilgal means "rolled away," and refers to a total denial of sense-bondage. In Joshua 5:9 it is written, "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of that place was called Gilgal unto this day." When we have, in the positive spirit of Elijah, accompanied by the obedient willingness of Elisha, rolled away the Egyptian darkness of sense-thoughts, we are paving the way for a permanent ascent into higher states of consciousness.

We often get glimpses of these higher realms, but do not abide there, because our minds have not been freed from the fiery Elijah element. So long as there is condemnation, impatience, and even mild anger arising in thought, the cross-currents that burn out the cells of the organism will obtain. Elijah must be taken by the Lord into heaven, which is a state of peace and harmony; then the sweet-tempered Elisha will become the dominant note of the consciousness.

In harmonious spiritual development there is a union and blending of the states of consciousness on the various planes of action. We need the mildness of Elisha united with the positiveness of Elijah in every part. A negative, weak tenderness is not in harmony with Divine Law. Hence Elijah tries Elisha, to see if he is made of the right stuff. He says, "Tarry here;" but Elisha replies, "As

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Jehovah liveth, and as thy soul liveth, I will not leave thee." This is an affirmation of the God-life and the Soul-life united with a positive force and gentle harmony. "They went down to Bethel" means that they descended to a certain center just below the heart, which is called "the house of God." It seems material upon first sight. Jacob so thought it when he lay down there with a stone for a pillow; but he found a ladder reached from there to heaven, and he exclaimed, "Surely the Lord is in this place; and I knew it not." When the union of these two factors takes place at an inner life center there is a commotion and an indefinable sense of fear of loss of force. This is the "sons of the prophets," who are fearful of the result. The word of assurance to this disturbed fearfulness is that of Elisha, "I know it; hold ye your peace."

Jericho, the "moon city," is the life center in the abdomen. Here again the affirmation of spiritual and individual Soul-life is made and the union established. Jordan represents the descending life-flow of thought through the organism from head to feet. It is muddy with sense concepts and turbulent with materiality. The harmony of spiritual forces—Elijah and Elisha—would be disturbed if they entered into it, so its waters are put aside by a positive effort of the will, represented by Elijah's mantle. By our thinking we gradually build a thought aura, which forms a wall, or protection, about the soul and body. This is held in place by the will-center, and when one has become adept in thought power it can be concentrated into a thought force, and unusual results produced. This concentration is represented by the wrapping together of Elijah's mantle before he smote the waters.

The double portion of Elijah's spirit which Elisha asked for is the positive and negative, or "yes" and "no" of Truth. Elisha, the tender, retiring one, needs the ability to say *yes* and *no* with all the positiveness of Elijah. He can have this only by "seeing," or perceiving, the true character of the change that is taking place in consciousness. Elijah is not taken away, but translated to a more interior

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plane. There is in reality opened to the one who goes through this change a conscious unity with spiritual energies of which he has been heretofore ignorant. The chariots and horses represent the vehicles and vital forces that attend the transformation.

* * * * * *

All Scripture, has reference to certain phases of individual soul development. It can also be applied to the external life. All things without have their principle within man, and he can read their message from either state. But as the without is based upon the within, man cannot understand fully and have dominion over the outer things until he has made himself acquainted with the power within. So we give most study to inner states, and through them master the outer.

It is also possible and proper to study and interpret Scripture from both states at the same time. The feeding of the five thousand by Jesus had its possibility in his capacity to increase the substance of his own soul. When, through this inner mastery of the principle immanent in all forms, he had gained this ability, he was equal to what seemed a miracle to those who were ignorant of the law through which it was done. Those who see the form only, are in Egyptian darkness; those who see both the form and get glimpses of the animating principle, are the children of Israel in the wilderness; and those who see both the within and the without in proper relation are in the Promised Land.

The healing of the Shunammite woman's son by Elijah illustrates modern metaphysical healing. The son of the Shunammite woman had apparently died of sunstroke. She laid him on the prophet's bed in the room on the roof of her house and arranged to go at once for the help of the holy man, who was on Mount Carmel. When asked by her husband the cause of her going she merely answered, "It shall be well." In this she showed a discretion which is universally found to be necessary. Do not admit the error nor talk about it. If you have in view the restoration of life do not think about anything but life. The very ethers

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about you are filled with a substance that is formed and transformed at your every thought and word. It is more sensitive to thought than the mariner's compass is to the magnetic flow, or the atmosphere to waves of sound. A word of fear thrills the sensitive ethers of sympathetic souls and they tremble until they sometimes fall. Hence the "It shall be well" of this Shunammite woman is a lesson for all. She showed her wisdom again when the prophet asked about her family. Her answer was, "It is well."

The prophet proposed sending his servant, Gehazi, whose name means "sight" or perception, to do the healing in his power (staff). But the woman would not leave unless the prophet himself accompanied her. She was very thorough and did not propose to rest with half measures. In some cases the Word alone is not effective. There must be a receptive mind to carry the spiritual impetus. Jesus recognized this as faith, in the case of the centurion and his servant. Where the patient has faith in the healer, or there is some one in close touch who is strong in spiritual trust, the way is open for demonstration in absent healing.

Elisha found it necessary in this case to go within and "shut the door," and pray unto the Lord. Jesus gave this form of procedure as part of prayer. We are to go within our own soul and shut every door that leads to the sense-realm without. This means seeing, hearing, feeling, smelling and tasting. In this inner chamber you must be immersed in the Spirit of God; then pray.

The restoration of life in this case not only required prayer and spiritual treatment, but a physical contact, if we take the narrative literally. Some healers find that when they have not reached a case by the power of perception of truth, and the prayer of faith, they can sometimes start the life current in the organism by touching the patient, as did Jesus the eyes of the blind man, or the "many" upon whom he "laid hands." But this laying on of hands is a dangerous process to one who has not a clear understanding of the spiritual source of all things. "Laying on of hands" must always be accompanied by "prayer," and the prayer should

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be the important thing. There is no power in the hand save it come from the mind, and the mind is the Son of God.

When we sneeze, the life current is animating some nerve center—to sneeze "seven times" means the animation of all the life centers in the organism. In some parts of Germany the peasants say "God bless you!" whenever any one sneezes.

* * * * * *

The vegetarian demonstration of Daniel and his companions, as given in Daniel 1:8-20, is so beautifully true in its literal sense that it seems unnecessary to give it metaphysical interpretation. People everywhere are proving that a vegetarian diet, "with water to drink," produces the very results here described.

It is said that the strength of the Japaneses soldiers is largely due to a diet almost entirely vegetarian, with freedom from intoxicants. Their wounds heal quickly and without suppuration. Consumption and the various blood impurities common among Caucasians are said to be almost unknown to them.

But a vegetarian diet and temperance will not make a man spiritual. "It is the Spirit that quickeneth; the flesh profiteth nothing." But whatever confuses or dwarfs the mentality, blocks the way through which the Spirit manifests. "It is the Spirit that quickeneth," but it must have something to quicken. If that which it seeks to quicken is besotted and logy with the thought atmosphere of swine, and beer fumes, where is the point of contact?

All thinking people are agreed that plain living and high thinking go hand in hand, and the most pressing need with most of us is how to overcome appetite. One would naturally think that the great variety of food combinations and drinks would bring satisfaction to the appetite. But the opposite is evident. The hundreds of new drinks invented every year have not helped to quench thirst, but rather to make it inextinguishable. Then what is the remedy? Daniel gives it in the opening verse of his lesson—"Daniel purposed in his heart that he would not defile him-

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self with the king's food, nor with the wine which he drank."

When we "purpose in our heart," there is a complete reversal of thought-energies. Instead of regarding food and drink as the basis of life, we perceive that they are but the expression thereof, and that the real source is mental and spiritual. When we submit the food question to the Spirit, a wisdom comes to us right along that line, and we *know* what to put in our stomachs to get the best results.

If appetite is strong, purpose in your heart that you will *master* it, and there will come to you a power that will so quickly subdue the outer sense that you will think you were never under its dominion. So with all the claims of the sense-man—put him in subjection to the Spirit, and prove him better than all the "magicians and enchanters" (mortal thoughts) of the king (personality), ruling in the outer realms.

* * * * * *

The relation which Jesus of Nazareth bears to the Christ of God, who is to be *formed* in everyone, is a matter requiring careful thought. If we hold with the orthodox Christian church that Jesus was the only Son of God and we are saved from the results of our sins and insured a place in heaven *after we die*, through his personal crucifixion on the cross, we get lost in inconsistent situations that our logical minds refuse to accept. In the first place, it was *not* a *post-mortem* salvation that Jesus proclaimed. He said, "Let the dead bury their dead; follow thou me."

Where Martha construed his statement that he was "the resurrection and the life" to mean a future resurrection, he plainly said, "He that believeth on me *shall never see death.*" The life-giving force that animated his body was so great that the usual methods for putting out life did not work in his case—he raised that same body after three days. Thus the proposition that we are saved by the death of Jesus is not tenable, because of the fact that he is not dead. He reanimated his organism and walked about in Galilee and showed himself to many people, according to the Scripture. He then increased the energy in his organism to such a high

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rate of vibration that the eyes of his disciples could not receive the light, and they reported his ascension.

The cross experience had its lesson, which was the passing out of consciousness of mortal thought. The blood of Jesus was shed for us—the corrupt life current in the race was tapped and carried away to its native nothingness.

The ascension was not up into the clouds and far away, but *interior*. Jesus passed into the Universal Ether, an interpenetrating substance right here in our midst. Those who open their minds on that plane can commune with him, as did Paul on the way to Damascus. Thousands have personally talked to Jesus since that time, and are still doing so, as he is a most potent factor in the Christian movement of today everywhere.

It was not Jesus of Nazareth as a personality that Paul referred to when he said, "Christ in you the hope of glory;" "Let Christ be formed in you;" "We have the mind of Christ;" "Let this same mind be in you that was in Christ Jesus," etc., but a certain mind-principle or expression of God called Christ, or Messiah.

It is quite evident that it is this saving principle in man referred to in Isaiah 9. The "people" are our thoughts, and they are in the "darkness" of materiality, but they perceive that there is a higher way, they have seen a "great light"—that is, the true understanding has dawned upon them that Spiritual Consciousness may be developed and save man from the shadow of death. This is the real Messiah, which Jesus brought to light in the mentality of the race. In doing this he proved our greatest leader, and among all the countless millions of earth none could have surmounted the almost universal race negation called death as did Jesus. As a forerunner of that mighty demonstration which we must all make before we can enter into eternal life, he is our Savior. But we must bring forth this High Self within us as he brought it forth—in no other way can we round out the beauty of the true man-character.

This wonderful saving principle makes its first appearance in consciousness as a little child. It has to grow in the

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individual as if he had become an infant again and was learning all over the lessons of life.

We must realize that this new birth, which the little child represents, is the guiding genius of man, inspired by the Most High. His "name," or nature, is all one can conceive of as Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Then the Christ, or Messiah, is God demonstrated in man. This is our salvation.

TEMPLE TALKS

Extracts from addresses by Charles Fillmore in Unity Auditorium.

There is a principle in man which, if called into expression, will make him far, far above the average. The Scriptures teach very positively that this principle can be developed or formed in man. "Christ in you the hope of glory." If this principle can be called into expression in us our most devout prayer should be for that consummation, to the end that we may realize our ideals. Then let us begin right now the development of the Christ principle. Let the Christ in you arrive. Let this supreme One take the mastery. "Christ in me my hope of glory," is a good affirmation for one who desires to enter into the Christ consciousness. "Christ is risen in me," is another good statement. Many of us are holding Christ in the tomb of material limitations. He is not yet risen, because light has not yet broken into our understanding. We have not understood the mighty truth that Christ is the Divine Man Principle in us all. "Christ, the only begotten Son, is risen in me." Take that into deep spiritual understanding and it will quicken the Christ Man, and you will have power that you never had before

* * * * * *

There are none of us but what have asked these questions: "What is the meaning of life? Where did I come from? What am I here for? Where am I going? Those who have not had answers to these questions are unhappy.

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A certain discontent fills the mind when it is ignorant of the object and aim of existence. Nearly everybody has times of darkness, but those who have once received the Christ light are never without a certain assurance of guidance and safety, no matter what comes. Get but a glimpse of Divine life and all your way will be brighter. This present life consciousness is to be crowned with one of far greater capacity. As a race we are now in the kindergarten of life, and we must strive for the higher grades.

Did you ever think what the crown of life is? We all have life, but what is the crown of life? What are we living for? Is it for the attainment of some earthly ambition? Do not set your ideal on a crown of temporal things. You will never get the real crown if you do. Those who are crowned with life, live eternally in the presence of God. This does not mean that we are to attain this crown in some other realm after we are dead, but here and now. Life is a science; it is the science of living under the law.

We are told that those who strive for the mastery are temperate in all things. Then temperance must be a part of this life science that we are living. You must be temperate if you run this race of life successfully, because life is a very precious thing. Those who ran in the Greek races had to be temperate in all things. They found that if they dissipated their life energy in sensuous pleasures they were weakened. Life in the body must be conserved and purified. As a race we are beginning to get glimpses of this law of the conservation of life. But it is usually taught from the material standpoint. In our schools religion is divorced from psychology. Because the orthodox religious teachers have not taught a religious science, their doctrines are excluded from the fields of exact thought.

The attainment of the crown of eternal life depends upon the understanding of the science of right thinking. This is taught in Christianity, and, rightly understood, will form the only true science of living. Jesus attained the crown of life, and his teaching should be inquired into in its scientific aspect by all who aspire to permanent, enduring, eternal life.

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The baptism, the death and the resurrection of Jesus are steps in the attainment of the crown of life. There is a spiritual baptism, and that leads to an effacement, a doing away with earthly appetites and passions. That is real temperance. If we are striving for the mastery in this race of life we should be giving heed to these things. If you are really giving attention to the higher teaching, if you are one of the students of the Lord God Almighty, you will begin to search yourself within. The resurrection is brought about by an inner concentration of the mind. First, there is the realization that there is an omnipresent principle of life; that there is a principle which will regenerate or transmute this coarser consciousness of life into a finer life. We are told by men of science that there is but one universal principle, and out of it comes all that we see in the visible world. That is true, and as you get hold of that inner consciousness you will find that there is a forming power in your mind. You have the power through your Higher Self to direct this formative principle to any part of your body, and as you direct it, transformations will go on wherever your attention is centered. Thus the consciousness of life itself is increased until the field of life merges into the Great Universal Life, and this is "life eternal."

We are told that Jesus, on that wonderful Easter morning, stepped out of the tomb in his natural body. Here was a resurrection of the physical man. By using this law of right thought and right living Jesus attained the crown of life, and we are commanded to follow him.

* * * * * *

"It is the Spirit that quickeneth; the flesh profiteth nothing." This is the testimony of one who lived in spiritual consciousness, who was inspired of God; and it must be, if his inspiration was received here in this earth, that it applies to us also. Starting with that understanding and seeking to find what Spirit is, and the power to apply it to everyday life, we will surely be inspired of the same Spirit ourselves. It seems strange that men should have lived millions of years on this planet and not be more familiar with the

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workings of Spirit. Men have not understood the true character of Spirit. They have thought that Spirit was related only to those vague, indefinite things that come with religion; that man could not know very much about Spirit unless he was religious; that he had to have unusual experiences of some kind to have an understanding of Spirit, even to have an inkling of it. It was not thought possible to bring high spiritual states of mind into everyday business affairs.

But Jesus said, "It is the Spirit that quickeneth." Jesus was a practical man, and he claimed to do all his work in the power of the Spirit. If he could use this power to heal people, and give superior wisdom in such simple things as preparing food, why should not we use Spirit in like ways? Should we not look up this matter and find out what he meant when he said, "It is the Spirit that quickeneth—the flesh profiteth nothing"? Man today thinks that he can get profit out of material things. We are looking for things new; but can we get new things through material effort? No. The only new thing is Spirit. When you get into the Spirit you will begin to see things new, and new conditions will come into expression in your life; but nothing new comes from material methods. The same old round goes on year after year. All of these wonderful discoveries which come from the material are of the material. There is no profit in them. We think we are getting new knowledge from the study of books, but I assure you that if you look into history you will find that literature is thrashing the same old straw. Plato anticipated all literature and philosophy.

We must follow the example of Jesus Christ. He said, "It is the Spirit that quickeneth." Before him, Elihu, in the book of Job, said, "There is a Spirit in man, and the inspiration of the Almighty giveth them understanding." This spiritual power is not very far away. We do not have to search for it in foreign lands. It is very near to us, even in our mouth. It is a quality in the Word of Mind. We have found that the secret of Spirit is in thought. That is the revealment of Spirit to man, for man is thought. When you think absolute Truth you are in touch with Spirit, and

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your thought will surely yield some increase. You will get an increase in those things which you think about, whatever they may be. We have found that whenever we think on the positive side, we are thinking spiritually. If we think about the all-power and all-presence of Life we are thinking spiritually, and this great essence of Spirit expresses itself in and through us and we get a constant up-building along the life line. What you are seeking is the increase of health, and that is the only increase that you get that has any real benefit in it; and that comes through thinking about health, through thinking about God as your health. If you think about God as your intelligence there is an increase of intelligence, because Spirit intelligence has an opportunity to precipitate through your mind.

The only real satisfaction in life comes from Spirit increase. If you start today thinking about Spirit, speaking about Spirit, believing in Spirit, you will manifest spiritual attributes. If you ask of the Lord to put you in touch with Spirit, to give you inspiration, you will have it. Jesus said, "I go to prepare a place for you. Where I am you may be also." He did not say after you were dead, but now. This "place" is a spiritual consciousness. But you must believe in it. You must, in other words, have this consciousness of the Spirit, the reality of the Spirit, and the truth of Spirit; and if you begin along that line and have your hours of silence, spiritual increase will be manifest in spiritual abundance. You will have more understanding in one moment of communion with the Spirit than you have gotten in all your previous reading. Let everyone make it part of the daily thought and meditate upon spiritual things. It is practical. It is part of your nature. You are a divine trinity. Spirit is the highest principle in you; soul next, and then body. But the Spirit is the source of all. You could not live a moment without Spirit. The life issues of your body are Spirit. As you join your conscious mind with this wonderful subconscious, you renew your strength through Spirit. Unless we enter into that spiritual life, we have no enduring life. "It is the Spirit that quickeneth; the flesh profiteth nothing."

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SUNDAY LESSONS

SUNDAY, MAY 27

THE CLEANSING FLOOD.—Genesis 6:9-12; 7:11-24.

9. These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God.

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. And the earth was corrupt before God, and the earth was filled with violence.

12. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

11. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12. And the rain was upon the earth forty days and forty nights.

13. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14. They, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every bird after its kind, every bird of every sort.

15. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life.

16. And they that went in, went in male and female of all flesh, as God commanded him: and Jehovah shut him in.

17. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

18. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

19. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered.

20. Fifteen cubits upward did the waters prevail; and the mountains were covered.

21. And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man:

22. All in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died.

23. And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of

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the heavens; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark.

24. And the waters prevailed upon the earth a hundred and fifty days.

SILENT PRAYER: *I am cleansed in mind and by the power of the Spirit.*

"Most of the higher critics see in Genesis two separate stories of the flood, worked together in one account by the editor of that Scripture. These can be seen in different kinds of type in Bacon's *Genesis of Genesis*, or Bissell's *Genesis Printed in Colors*. Or, if one will mark on the margin of his Bible the following verses with a blue pencil for the *Jehovistic or Prophetic story*, and the remaining verses with a red pencil for the *Elohistic or Priestly story*, he can read easily the supposed two accounts. Mark with blue 6:1-8; 7:1-5, 10, 12, last part of 16, last part of 17, 22, 23; 8: last part of 2 and first part of 3, 12-16, and last part of 13:20-22; 9:18-27. Thus read in two stories there is considerable variation and contradiction, especially in relation to the numbers of animals brought into the ark, and as to the duration of the flood."

There have been many floods on the earth, and all nations have traditions of a time when, to them, the whole earth was engulfed in a great deluge. But these do not necessarily refer to the flood in Genesis, nor corroborate it as history. All geologists agree that there must have been many deluges in the past history of the earth. One writer says: "We know that at the close of the glacial period the coast of Maine was submerged to a depth of 250 feet, St. Lawrence Valley to a depth of 500 feet, Grinnell's Land, 2,000 feet."

So as a history of a great rain the Genesis story is rather uncertain, and from that standpoint we cannot gain much from its study. But as an idealistic description of a certain line of thought, either in the individual or the race, we can gain much profit in ideas.

When we lower our ideals to a material basis, the "sons of God" are taking unto themselves wives of the

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daughters of men. Then "the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

When we unite the superior faculties of the mind, such as faith, will, imagination, etc., to material surroundings, personalities, and selfish desires, we are falling short of the law of Being. That law is that these higher powers shall draw upon the formless and be united to that realm wholly. To unite these spiritual faculties with the things of sense is in direct opposition to the Divine Law, and is scripturally termed "wickedness."

When this wrong use of the faculties reaches a certain point, the law or Lord of our being begins to regulate the consciousness. A destruction of the man-made condition sets in. Noah is the son of Lamech. Lamech means *the strength of youth*, and Noah means *rest*. Thus it is in the strength of our youth that we idealize the material and attach our spiritual to the things of sense. But the law of reaction sets in, Noah (*rest*) finds "grace in the eyes of God."

If you have indulged in the strength of your youth in the things of sense, the law of spiritual equilibrium, the Lord, is now working itself out in a *rest*, and you may have bodily ills. This is where the flood of wicked thoughts drown out and cleanse your earth. If you are spiritually wise, you will not try to stop this flood in material ways, nor try to save its people—your false sense of things. The only sure remedy is refuge in the ark of the Lord, which you can, by *resting* in the spiritual part of yourself, build right in the midst of this flood of error. First, you must believe in divine guidance. Noah did not heed the jeers of the materially minded people about him. Then you must build your ark on the scientific understanding of truth as to the wisdom, presence and power of God. This is significant in its mathematical dimensions as given to Noah. The ark is built upon the affirmations of what you are in Spirit. You take into it your wife, your sons and their wives (spiritual principles inhering in the soul), "and of every living

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thing of all flesh, two of every sort" ("male and female," the positive and negative activities of life in the organism). That is, you affirm Spirit as all in all in its primal essence.

The ideas of divine truth are to be fed with the food of Truth as you float above the flood of error surging about you. In due time the waters will subside and you can walk forth and proceed to people your earth with new and better thoughts.

SUNDAY, JUNE 3

GOD'S COVENANT WITH MAN.—Gen. 9:8-17.

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations:

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

SILENT PRAYER: *Let my thoughts now express the order and harmony of Divine Light.*

Science teaches that man's body contains all the elements that are found in the earth. Religion goes a step farther and proclaims that man is an epitome of Being—that he is like his maker in *Spirit*, *soul* and *body*, the "image

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and likeness" of God. If man's body is of the same character of the earth, it must in some of its phases be like its prototype. The earth is three-fourths water and one-fourth land. The body is about eighty per cent water. As the waters of the earth evaporate and surround it with clouds of mist, so the waters of life surround man's body. As the electrical forces move upon the earthly mists, so the mental forces cause the invisible ethers of the body to condense and flood it. The poet's, "A flood of thoughts came o'er me," is not a metaphor, but a plain statement of fact. When mind and body reach a certain tense, strained condition, the law of oneness forces a conjunction, and a flood follows.

With these analogies we may reasonably assume that the lesson of the flood is especially valuable to us in the light of its parallel in our minds and bodies.

Man is an epitome of all that exists in Being, even unto the Spirit of God, which is inspired in him. But man is a free agent. He can open his mind to the Divine Intelligence and *know* the creative law, or he can declare his independence and work his character out through blind experimentation. Our race is in its experimental stage. In our ignorance we transgress the law to the last limit and a great reaction sets in. This is the flood. We may name it diabetes or dropsy. Names express the general condition, which is negative to the point of dissolution. Then that in us which looks to God in extremity is awakened and we seek the Divine Law. This obedience is Noah, through whom seed for a new state of consciousness is saved.

The reference to the rainbow as a "token of a covenant between me and the earth," involves this law of obedience. The rainbow is formed of many drops of water, each of which is a prism receiving and obediently reflecting the sunlight. Each drop represents a human being and the whole the race. The seven colors of the solar spectrum are produced by different rates of vibration in a universal energy, which, in its multiplied activities, makes the visible universe.

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This promise is to those who give their minds and bodies into the keeping of the Divine Law. When the light of truth shines through the prismatically perfect ideas in man's mind all outer conditions will arrange in Divine Order, as illustrated by the rainbow.

When man is, like Noah, obedient to the guidance of God, he will never be flooded by negative conditions, and when the whole race enters into this obedience, the perfect blending of the natural world with its seven creative principles will be forever established. The rainbow is a sign in the heavens of this state in which we will all form with our obedient minds, an endless circle of natural perfection.

SUNDAY, JUNE 10

NEW STATES OF CONSCIOUSNESS.—Gen. 12:1-9.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3. And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

7. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

9. And Abram journeyed, going on still toward the South.

SILENT PRAYER: *My Love is the Daughter of God, and we are united in Spirit.*

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Every Hebrew name has an inner meaning. In this lesson are found names which may be interpreted as follows:

Abram—the lofty one is father.

Abraham—father of a multitude.

Sarai—my princess.

Sarah—a princess.

Haran—mountainous.

Terah—loiterer.

Canaan—lowland.

Shechem—should; mountain ridge.

Moreh—teacher.

Bethel—house of God.

Ai—heap, as of stones.

The movement in consciousness here represented is that of one who has been inactive spiritually—has been a *loiterer*. Terah, the father of Abram, means *loiterer*. The Lord, or spiritual impulse within, presses forth to religious activity. It virtually says, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee."

Then lofty ideals begin to possess the mind—Abram, the lofty one is father. Faith in the unseen God and divine guidance become part of the consciousness without special effort when man is obedient to the Spirit. It may seem blind faith to those who depend upon sense evidence, but it works out beautifully in the lives of those who are true to it. We see this type clearly brought out in Faith people; they do remarkable healing and bring about almost miraculous results in temporal affairs without asking about or caring to know the law by which it is done.

But this lack of *understanding* of all of the resources of God in the promised land of Canaan, necessarily leaves void and waste places in the consciousness. There was a famine in that land and Abram went down into Egypt—obscurity. Physically Egypt means the vitality of the organism. Those who are not in the all-round understanding of the Divine Law, and do not therefore know how to affirm a steady current of life from below to feed the flame of

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intelligence above, have periods of bodily exhaustion. In this state they lose the Divine guidance and are plunged into apparent darkness. This is a necessary adjustment, however, and the law usually works itself out in restored vitality, when activity ensues.

Here again is shown the result of lack of understanding. Sarah, the wife of Abram, is the soul, the affectional, emotional part of the man. Sarah is the daughter of the king—"a princess"—and should never be allowed to unite in any way to matter or material conditions. Not having divine understanding, when Abram was drawn down into the vital processes of the organism for recuperation, he allowed his loves, affections and emotions (Sarah) to become united to the ruling states of consciousness there, and brought plagues upon the house of Pharaoh in consequence.

It is right and proper to recognize the vital center in the organism, which is the generative, or life center, as having a place in the divine economy, but spiritual man should never become involved in the mere animal processes of life generation through sex. This is what brings the plagues of Egypt (disease) upon the human family.

Metaphysicians who are regenerating their bodies through the concentrated power of their *I Am Word* should heed this lesson, and when quickening, cleansing and readjusting the cells at this life center, they should not forget to silently declare the truth of Spirit: "The sensation of the flesh cannot hold my Love. My Love is the Daughter of God, and we are joined to purity and pure desire in our Father's house." Thus they shall escape the plagues of Egypt and the rebuke of Pharoah—"What is this thou hast done unto me? why didst thou not tell me she was thy wife?"

SUNDAY, JUNE 17

THE SUBSTANCE OF FAITH.—Gen. 13:1-12.

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South.

2. And Abram was very rich in cattle, in silver, and in gold.

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3. And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai,

4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of Jehovah.

5. And Lot also, who went with Abram, had flocks, and herds, and tents.

6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7. And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar.

11. So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12. And Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

SILENT PRAYER: *The blessing of Jehovah, it maketh rich, and he addeth no sorrow therewith.*—Prov. 10:22.

Volumes might be written about faith, its relation to the conscious, the subconscious and the superconscious departments of the mind, and its centers of action in the body. Abram represents faith in its early establishemnt in the consciousness, and in his life we have portrayed the different movements of this faculty on the various planes of action in man's being. In order to understand the lessons in Abram's life a certain familiarity with each plane of consciousness is necessary.

That in the individual called *I* may be termed consciousness, the result of *attention*. It is in reality Spiritual Man. It is the inherent capacity of *I* to recognize ideas, and through the law of Being form them into states of con-

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sciousness; but after forming states of consciousness and setting up action in their various departments, the *I* can leave its activities like a millwright leaves the mill he has constructed over a waterfall. Abram journeyed from place to place. Nature carries on the work after it has once been established.

So we find ourselves in the possession of states of consciousness with which we seem to be ignorant. There is a subconsciousness, for instance, that carries on the digestion, assimilation, circulation, respiration, elimination, etc. We could not be in possession of an organism having these various movements of mind unless we, at some point in our experience, established them. If we consciously formed these functions, it is plainly possible for us to again possess them and become familiar with their actions.

Thus it is a question of *attention* whether or not we shall know about the various activities of the subconscious. If we will rivet our *attention* for but ten minutes each day upon the heart center, we shall in a short time know something of what is going on at that mentality. So with every department of the organism. Whenever there is a process being carried on in the body you may rest assured that a center of consciousness is located somewhere in that vicinity, and you may know all about it by continually centering your attention there until the light shines.

We found in our last lesson that Abram (faith) went down into Egypt (vitality) because of a famine. This lesson tells of his return "very rich in cattle, in silver, and in gold." His nephew, Lot, was with him, and they had so great possessions that "the land was not able to bear them, for their *substance* was great, so they could not dwell together." Everything has two sides, the inner and the outer. Every faculty of the mind has its active and passive sides, its objective and subjective, positive and negative. The meaning of Lot is *hidden, covered up*, and he represents the subjective or negative side of faith. His domain is the flesh. When the division took place between Abram and Lot he chose the "Plain of Jordan . . . like the land of

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Egypt, as thou goest unto Zoar." The river Jordan means *equilibrium of forces*, and Zoar means *inferior*. So we should beware how we link the *I Am* with that faith which is established in the flesh. It is Lot, and is allied to the negative.

Abram went up to where his tent had been at the beginning, between Bethel (*house of God*) and Ai (*heap of stones*). This refers to the establishment in the consciousness of that higher faith—faith in God. Jesus said, "Have faith in God." This God Faith has a place of abode in man's very organism. Bethel refers to the *medulla* at the base of the brain, and Ai is the *pineal gland*, which is at the very center of the head and looks like a half-opened eye. Strange to say, anatomists have found a few grains of sand at the center of this gland ("heap of stones"). In Scripture history Ai (eye), or Hai, was the royal city of the Canaanites. Canaan means *lowland*, that is, the body consciousness. Remember the body is the *Promised Land*, and when man rediscovers this lost domain all the promises of Scripture will be fulfilled.

"Then Abram removed his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto the Lord." Mamre means *manliness, strength;* and Hebron, *association*.

The lesson is that *faith in God* brings about the right relation in all the associated faculties, and withal an enduring manliness and strength.

If God is not a real presence to you, protecting, loving, healing, supporting, blessing you in every way, it is because you need to be more like Him in some respect.—*Militz.*

Be always joyful. Be unceasing in prayer. In every circumstance of life be thankful; for this is God's will in Christ Jesus respecting you.—*Paul's First Letter to the Thessalonians.*

"Why worry about troubles, and why weep about wrongs? That which is wrong deserves no tears."

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"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY,
(Silent Unity Department)
913-925 Tracy Ave. (Unity Building), Kansas City, Mo.

CLASS THOUGHT

May 20, to June 20, 1917
Held daily at 9 p. m.

I Am a New Creature in Christ Jesus.

PROSPERITY THOUGHT

May 20, to June 20, 1917
Held daily at 12 m.

The Riches of the Christ Mind are Now Manifest in My Affairs.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from May 16th to June 16th, 1917:

May 16th to June 1st—Proverbs 16:22-24: "Understanding is a wellspring of life unto him that hath it. The heart of the wise instructeth his mouth, and addeth learning to his lips. Pleasant words are as a honeycomb, sweet to the soul, and health to the bones."

June 1st to June 16th—John 10:27-30: "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one."

INCONTROVERTIBLE PROOF

John Garson, a UNITY reader, wrote an article entitled, "Practical Christianity" for the *Shreveport Times*. It was answered by the Rev. Claud L. Jones, of that city and ends with this offer:

"We wish to repeat that we believe that in raising this vital issue which concerns every human being, Mr. Garson has done the public a distinct service. If, as a result of this investigation, he or anyone else should be able to find incontrovertible proof that any miracle has been performed anywhere in the world, since the days of the apostles, it would undoubtedly be a discovery which would mean much to the cause of truth and humanity, and if the writer could borrow the money from his friend, Mr. Garson, he would not be afraid to offer $500 for such proof. Meanwhile, we shall watch the investigation and the production of evidence with great interest."

We suggest that every reader of UNITY who has been healed write to Rev. Claud L. Jones, Shreveport, Louisiana, giving him the facts of the case. It will help to strengthen his faith in the Living God, and if your healing data is conclusive he may send you that $500. (The Garson article was reprinted in *Weekly Unity* of March 3, 1917.)

The following are copies of three letters written to the Rev. Claud L. Jones, of Shreveport, La., in compliance with the above suggestion. We have had no direct word from Rev. Jones as to testimonials received by him, but feel that he has ample proof in these three letters of the unfailing

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Power of the Living God to meet every need of mankind, in that God is no respecter of persons and gives unto his children alike, when they seek him with the whole heart.

We quote below from a letter written to us by M. L. Sovil, Sedan, New Mexico, author of the first letter:

"The following is a copy of a letter that I wrote to the Rev. Claud L. Jones, of Shreveport, La. I could have used a few more words and made the statements stronger, and still not told all the truth about it, but thought it best not to do so. If you wish to use the letter or any part of it for a testimonial, you are at liberty to do so.

"Further, my hair, when I began the demonstration to change its color a few months ago, was white; now it is black, sprinkled with gray. My beard was also white, but now it is getting brown like it was before turning. It is coming back the way it came, slow but sure. It would take several very long letters to explain all the changes that have come to me since dealing with Unity."

Dear Sir:—Seeing your proposition in a recent issue of UNITY, I will answer you as follows:

On November 4, 1914, I had (what is called) an attack of diarrhea. The attacks lasted until one Monday evening in July, 1916, something over twenty months, and were suddenly cured, or healed in the so-called "miraculous" way that we read of in the New Testament Scriptures.

As I had had some experience in the practice of medicine, I at once began the treatment of the case by trying the three native herb remedies that I had never known to fail to cure this disease. I then tried the usual remedies for some time, then the herbs, with the result that I got three whole nights sleep, on three different occasions in the year 1915.

Some time in March, 1916, I called on Dr. Edmonson of Clayton, N. Mexico. He diagnosed my case and passed it up as incurable, and refused to treat me at all. He said that he could only make a dope fiend of me, which would be no better than the present condition. I then came home and reread some UNITY literature that I had previously read.

As I had always thought that the church ought to live the instructions of Mark 16:17-18, and James 5:14-15, I

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at once wrote them, (the Unity people) and on receiving their instructions, I at once began what I considered my part of the treatment; but as time passed and I received further instructions, I began to find that I was not in the proper attitude of mind; but I continued to go into my bedroom at about twelve m. and nine p. m. into what I considered to be silent prayer. I kept this up without taking any other treatment whatever.

On the before mentioned Monday evening it rained, and the boys and I retired to the house to escape the rain. It was about five p. m. and I at once retired to my bedroom for silent prayer; and while engaged in this (to use a Unity expression), my subconscious mind took control. The children thought that I was asleep for about an hour; but all this time I was conscious of repeating a short prayer that the Unity people had sent to me, with an energy that I seemed to have no control over. Then, all at once, I quit repeating the prayer, and at once I knew that I was well; the cure was so complete that everyone about me saw it. When my oldest son became convinced that I was well, he remarked that, "Papa's God was the God for him." He said the God that could and would cure the horrible disease that I had had so long, and keep cured, was the only God that he cared to think about, and he at once quit his school of religious thought and went to looking into the Unity idea.

My bowels moved, during all this time (twenty months), except the three days mentioned above, from four to twelve times each day, and from two to six each night. The cure was instantaneous and has lasted for about eight months; and without medicine of any kind, except faith in my Creator. I have taken no medicine since, of any kind; and am well of two other so-called incurable diseases, namely: rheumatism that I first felt in the Fall of 1867 (and for the last twenty years of the worst stages of the disease, muscular rheumatism). Also of piles, which have troubled me since January 1900. I am almost well of two other so-called incurable diseases, namely: catarrh of head and throat, that I only remember having since 1862, and pyorrhea for about forty-two years. I first began to treat the catarrh in 1881 or 1882; and the rheumatism about the same time; pyorrhea 1875; piles in January, 1900; and continued to treat all with the various so-called treatments until March or April, 1916, at which time I discontinued all but the metaphysical treatment as given by the Unity School of Christianity, 913-925 Tracy Avenue, Kansas

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City, Mo.; and have taken no doctor's treatment of any kind since.

I was born March 3, 1854, and feel to be only sixteen years old today. I can run foot races with the boys, or run stock into the stock pen as well as I could fifty years ago, and in every way I feel as well as I did when a boy. All of the energy and ambition of youth have returned to me, and I thank my Creator for it.

While I do not, at this time, consider the foregoing in any way a miracle or miraculous, only living in harmony with my Creator, yet I look upon it the same as I do the so-called miracles of Christ and his apostles of 1900 years ago.

Yours very sincerely,

M. L. SOVIL.

The second letter is written by May A. Smith, 3816 Stevens Ave., Minneapolis, Minn. In her letter to us, she writes: "The enclosed is a copy of letter I am today mailing Rev. Jones. It is simple and true, if rather long. I am so thankful every minute of my life that I live and breathe the full free breath, that I wish to testify wherever it may seem to do any good."

Miss May A. Smith, Minneapolis, Minn., says:

In the March 10th issue of *Weekly Unity*, your reply to Mr. Garson's article has come to my attention.

Just for the sake of giving you a simple story, and proof of what I consider a healing, I will write the following and thus give you a case where the malady was not a "nervous trouble or something else by nature hidden from the eyes and from the definite knowledge of man," but one where all the neighbors can testify to the spells and all that I went through, and tell you of my condition today.

In September, 1913, a form of asthma, which I had had in a mild way from the time I was a child, took a firm hold of me. The spells would start with a cold and bother my breathing. At the date named it took on an aggravated form. I could hardly get around at times, and was forced to give up my work. Then, while unable to work, I still kept going out whenever I could. When the spells would become more severe, I could hardly get home and would fall inside the door and be carried upstairs and be put to bed. Drs. O. A. Olson, 221 Cedar Ave.; R. W. Moir, 2 East Lake St.; Carl A. Witham, 1522 E. Lake St.; and R. A. Campbell, Donaldson, Bldg., nose and throat

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specialist, saw me before my operation and said that nothing could be done for the spells.

In November, 1913, I went to Dr. A. E. Benjamin, Donaldson Bldg., a friend of my deceased father, who, himself, was a physician. Dr. Benjamin stated that my stomach had fallen and the toxins went through my system, poisoning it. He thought, but would not promise, that an operation to correct this trouble would give relief. On February 9, 1914, I submitted to this. While still in bed, after about five weeks, the spells started in again, and continued, growing more severe all the time. At last I reached the point where every week or two, doctors had to come and give me hypodermics to enable me to breathe. In May of the same year, with the hope that a change of climate would relieve me, I went to a fruit ranch at Puyallup, Washington. Here Dr. Barry attended me and stated that nothing could be done to cure or even relieve the trouble. Dr. Torlief Torland, Cobb Bldg., Seattle, also examined me and stated, "Nothing could be done."

The following November I started home, since I was even worse West than in Minnesota. While on the train returning, twice they had to wire ahead for doctors, one staying with me through the mountains, and the other one meeting me at the station and giving me hypodermics. In this condition I reached home and returned to Dr. Benjamin's care.

Most of the above named physicians rank among the leading ones of their vicinity or city, and among them Dr. Benjamin was the only one who held out any hope for me. He always stated that I would get well. After apparently exhausting his resources, he insisted that I see Dr. George Douglas Head, internal medicine specialist, Donaldson Block, this city. He treated me for perhaps a couple of months and told me that a Southern climate might give me some relief, but otherwise, nothing could be done.

I was getting weaker all the time. I could not breathe; every short, labored breath was like lifting a ton, and my chest was sore clear through to my back, and ached all the time. One of the last times I was out, was able to get to the corner grocery from the car, where I sank down and was taken up in arms and held like a child while an auto drove me home. So you see, my spells were quite evident to the public. In fact, on the street car people wanted to call an ambulance and take me to the hospital, but I would not permit it. Each night was unbearable, since I was up chok-

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ing every half-hour or oftener, and the day was spent getting over the effect of the night. As the specialists I went to did not make house calls, Dr. G. M. Jones came during this time, when necessary, to administer hypos. He also stated that nothing could be done.

In this condition in May, 1915, fifteen months after my operation, I was induced to go to Miss Catharine B. Guthrie, then at Homestead Apartments, this city (now at Santa Cruz, Calif.). I had been raised among physicians and did not believe a bit, which I plainly told her, but stated that I would do everything she wished me to do. Here I will state that my money was exhausted, and she took me and gave me treatments and furnished literature, free of charge.

I was a "Doubting Thomas," not able to trust the Divine Power within, and did not manifest any improvement for some time. The first I noticed was that my nights were better and that I had only been up two or three times. From then on the improvement was marked (although when the spells became unbearable, I still called a physician and had the hypodermics). I had my last one in July, 1915. While I might have resumed work from then on, Miss Guthrie did not wish it, so I went to work in September. Since then I have not been out of work a day from sickness, and while doing temporary work (finding it more profitable), I have been out of work very little. All winter I have worked two or three nights a week in addition to the regular work, and for the last six weeks have worked steady nearly every night, making an eleven, and sometimes thirteen hour day, while the average girl who has had good health complains at one night.

Have given you these facts without juggling them. I think all the physicians except Dr. Olson should remember me. Of course, they may hate to own up to an opinion on their part which has proved false, but I have given you the truth.

Of course, if you cannot "become as a little child," and wish to take the point of view that the operation cured me, I will not argue. I am just speaking from my heart, and while I have the utmost regard for Dr. Benjamin, I feel that since no improvement was shown during fifteen months from the time of the operation, and since the improvement followed so closely upon my going to Miss Guthrie, that she, as an instrument of the Holy Spirit, brought about the change.

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Moreover, my belief has opened the way to a better understanding of the Bible, and since I know the Father is pouring out all good for those who will open to it, I am far more successful in business and all my affairs than when I had the old idea of religion, and an avenging God, and felt that humble submission to affliction here was the path by which humans were to reach the up in the sky heaven.

As to my condition now, I give as reference my sister, Mrs. C. R. Martin, 3816 Stevens Ave., Minneapolis. I have always lived with her since 1904. I saw a letter which she wrote to my Seattle friend, and wherein she stated that she felt I did not have long to live. Also refer you to Mr. W. H. Roberts, 2747 17th Ave., So., a deacon in the Oliver Presbyterian Church. He helped to carry me around when I was unable to help myself. Mrs. Frank Shepherd, 425 N. 6th St., Springfield, Ill., was often at my bedside; Miss Esther Twede, Cobb Bldg., care of Dr. Torland. She is the doctor's assistant, and also a personal friend of mine, and knew my condition well, and probably remembers, and can vouch for, what the doctor said. Can give you numerous other references as to what I was, and now am.

I am a practical girl and one who is hard to convince. But since I have seen what the following out of the Bible in the literal way and taking all the promises as for the here and now has brought forth, I am anxious to testify to the Truth. One of my oft-put questions to Miss Guthrie (who surely is taught of the Spirit and whom I wish you might know) when I began to see an improvement was, "Why do the ministers not know this?" If you cared to hear, would be glad to give you the reasons. As stated before, I am just a common, everyday girl, and do not tell this to my associates (those whom I meet in business, although my best friends all know it) who are not ready for it, and would think me queer, but am always glad to testify where it may do some good.

All of the people whose names I have given you are believers only in the orthodox religion and will not, therefore, be unduly influenced, as you might think. My healing, however, has set a good many of them to wondering and acknowledging, "There is something in it."

This letter is long, but I could not do my story justice and make it any shorter. I have been sincere and told nothing but the truth in its simplest form. You are free to deny or accept. Yours truly,

MISS MAY A. SMITH.

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The following letter written, by Stella Harris, 5102 Asotin St., Tacoma, Wash., is another proof of God being an "ever present help in time of trouble."

Part of your reply to John Garson's article on "Practical Christianity" in the *Times* of your city has come to my notice and I feel impelled to tell you about my own instantaneous healing by the power of the Spirit.

In attempting to lift a heavy trap door which was frozen to the floor, I wrenched my spine. There was a sickening snap, a stinging pain mounting upward and outward through every nerve in my body, and then darkness. Several years before I had the same experience, brought about in the same way. I have forgotten the medical term applied at that time, but was nearly two years before I was free from the resultant pain.

At this time, however, I was beginning the study of Practical Christianity and resolved to apply the healing principle as set forth in that teaching. For about a week I went about my work (and play) as usual, in spite of the excruciating agony caused by every step and each movement of my arms. Tenaciously I held to the new concept of myself as a spiritual being, and stoutly denied the reality of the appearance.

Then I resolved to ask for help from the Society of Silent Unity of Kansas City, Mo., a company of people who pray without ceasing the prayer of faith. I wrote to them, describing the condition and asking their help. Sending the letter to the post office by one of the children, I sat down before the fireplace to meditate upon God as a *present* help in trouble, and lo! the healing was accomplished, before my letter had gone more than two blocks.

As though a warm mantle of love were thrown about me, I realized that not a vestige of the pain remained in my body, that it never would return, and it never has, from that moment three years ago to this present. To me this did not seem a "miracle," but the literal fulfillment of the promise that, "When they call I will answer, and while they are yet speaking I will hear."

I hope, dear sir, that this healing may strengthen your faith in the Living God, as it did mine, and that you will be blessed accordingly in your work and in your life.

Sincerely yours in Truth,

STELLA HARRIS.

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EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY OF SILENT UNITY

All tendency to sex-relation and generation is destructive and leads to death. Regeneration—the lifting up of the life-forces that they may be transmuted into the body-substance, leads to life. It is the Spirit within you crying out for freedom, and in its expressing through your mortal consciousness, it takes on the attitude of nervous resistance and hatred. These must be overcome through the realization of the Christ Love and Purity, and of the truth of the law of non-resistance, for outer resistance in regard to the sex act as well as to any other error seems but to build it up and strengthen it in its determination to express itself. So the best way to do the overcoming is to go within to the secret meeting place between you and God, and there seek the protection and guidance of the Spirit.

Woman has power to uplift man, but she must first establish herself in the consciousness of her Christ Love and Purity, otherwise, instead of inspiring him to all that is pure and spiritual, she will awaken the sense consciousness to greater activity. The best way to help your husband is to treat yourself and hold daily in mind a high ideal of pure womanhood. His Higher Self will respond to your Higher Self, but you must enter into the consciousness of that Self and abide there. In realizing the importance of your work of helping him into the light and power to demonstrate the Truth, the necessary wisdom and patience will be given you.

Make this your daily prayer: "I am strong, positive, powerful, wise, loving, fearless, free Spirit. I am pure with the purity of Spirit. No mortal thought or desire of impurity can come nigh me. I am protected in my Christ consciousness of purity. The law of the Spirit of life in Christ Jesus makes me free from all bondage to mortal ideas of sex."

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If you think it advisable, declare the same Truth for Mr. ———. The inclosed booklet "Regeneration the Way to Redemption" will help to give you light in regard to the lifting up and redeeming of the life-forces.

* * * * * *

Do not give attention to the things you see and hear in a "psychic" way, but try to realize the ideas which they represent. Everything that appears in the outer has back of it an idea—every thought has a corresponding form, and every individual that you see, in the way you mention, whether living or dead, represents an idea to you. That idea is your prevailing thought in regard to that person. If you will stop and think for a few moments, asking the Holy Spirit within you for light, it will come to you just what dominant idea you hold in consciousness concerning the brother, mother, friend or foe that seems to appear to you. Then putting that with the circumstances connected with the "appearance," will show you the exact lesson within yourself, that you need to learn, or the idea that is uppermost in your mind at the time. Sometimes one's mother represents one's soul; one's father, wisdom. Perhaps if one's mother is or was very loving and unselfish she would represent that state of consciousness in the individual, while if she appeared to one to be proud or selfish, that would be the dominant idea in regard to her, and the thoughts in one's own consciousness to be dealt with and overcome. If she was very spiritual, she might represent spirituality, and so on.

* * * * * *

In regard to Unity Centers in other places becoming dependent branches of our Center here: Since the only true and lasting unity is in Spirit the attempt to bring about an outer "form" of unity in an organizing of the different schools, in the way you propose, would no doubt lead to dissension. Then again, we would not wish to be responsible for what is taught as Truth in other places. The Spirit of Truth is the One Teacher and Guide, and each one who is called to the work of establishing meetings in any place where those interested in spiritual unfoldment may gather

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together for mutual benefit, must be led by his own indwelling Spirit of Truth, not by us nor by the Spirit through us. One must know the peculiar needs of the people to whom he is ministering, to be able to decide just how to reach and aid them.

Neither could we set forth any specific creed or dogma for others to follow, because we are all progressing and will no doubt in a year from now see far ahead of that which we are giving out today. We are glad to help all we can by prayer or instruction in Truth, but we would not dare to do anything that would tend to lessen the freedom of even our students to progress in their own way. On the other hand, there may possibly be some so-called Unity Centers that we would not care to have associated with us in the direct way you mention, since they would then be our representatives, in a way, and would not be giving out a right idea at all, of the Truth we are seeking to promulgate. Therefore we feel that we must be free and allow all others the same liberty.

* * * * * *

Concerning sanitariums: We cannot speak for other centers, but we have found by experience that those who put their trust in God are healed readily in their own homes, or wherever they are, while those who seem slow in making their demonstrations of health and plenty do not obtain the good they desire any easier or quicker by coming to us. You see the "Healer" is within every individual—the Spirit of Truth is within every man, and it is through his habit of thinking that trouble comes to him from without, from environment and circumstances. Then looking to the without, to persons and outer methods for the remedy, is what causes him to lean so much on "healers," or those who have seemingly demonstrated the Truth in a more marked way than he has done.

The fact is that all untrue conditions in mind, body or affairs are built up from within the individual and the remedy must also come from within. While overcoming man changes not only himself but also his environment and

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so aids those with whom he is associated. In this way the Truth spreads as it could not do were all those who were awakened to their need of help, gathered together away from their homes, while growing out of their errors. The lesson each one needs in his overcoming is usually the one that he can learn best just where he is, but which he so often desires to get away from without taking it up and mastering it.

There are, however, cases where a sanitarium would prove a blessing, and there are those who have been led to open homes for those desiring spiritual healing and help. This the Spirit may be leading you to do, and if you are so deeply impressed with the desire for a sanitarium, and it is the will of the Lord for you to take up a work of this kind, the way will be opened and made easy for you. We would not say that we would never do anything like this ourselves, but have not had any special leading as yet in regard to it. Our present way of carrying on our work is much more far-reaching and seems to need every worker that we have; yet we are assured that the Lord will provide for every new field of labor that he may move us to take up, since in all ways we seek to do his will.

* * * * * *

We find no account in the Bible of Jesus ever trying to help the dead in any way except in raising them to life again, thus bringing them back into a consciousness of life in the body, nor did he ever give any instructions to any of his followers to do so. He told them emphatically to "Let the dead bury their dead," and "God is not the God of the dead, but of the living." If there be any unenlightened ones who do not wish to stay alive, and will not allow their eyes to be opened that they might see the Truth, let them attend to the "death thought" for themselves. We do not consider it profitable to indulge in speculation as to the conditions of those who have for the present failed to demonstrate eternal life, because this keeps the mind divided, so that it is unable to concentrate on the Life Principle within, which we seek to express more and more abundantly. Read

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carefully the booklets, "Preserving the Unity of Soul and Body," "The Teaching of the Scriptures Concerning Eternal Life," and "Comfort Ye My People," and you will see "Life" is the goal of man and that only in the body can he have consciousness of life. When he loses his body he loses that part of himself through which alone he can express, progress or make attainment, so his only salvation is in being given another body of like character to the one he lost. Whatever of his former error sowing has not been rooted out of his subconsciousness through Christ, will have to be met and dealt with later. The lie of the serpent to Eve, "Thou shalt not surely die," is being believed by all who think that when people die or lose their bodies they continue to be alive.

MY PSALM

No longer forward or behind
I look, in hope or fear;
But grateful, take the good I find,
God's blessing now and here.

I plow no more a desert land,
To harvest weed and tare;
The manna dropping from God's hand
Rebukes my painful care.

I break my pilgrim staff, I lay
Aside the toiling oar;
The angel sought so far away
I welcome at my door.

And all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.

—*J. G. Whittier.*

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THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Man has the power to express what he will, according to the character of his thoughts. Jesus demonstrated the will of the Father to be perfect health and wholeness, and man's ability to bring it to pass, when he spoke the Word, "I will, be thou whole." When man has established the Truth of Being in his own consciousness, he can speak the Word of authority to the legions of adverse thoughts, and they will immediately be cast into the sea of nothingness. Having no foundation in Principle, error cannot live when man refuses to nourish and sustain it with his thoughts. Through the Power of the Word man not only heals all manner of diseases, but he builds up a consciousness of holiness and purity that prevents the appearance of error. Every demonstration is but another step toward the final redemption of man from sin, sickness and death. All who are accepting the teaching of Jesus Christ, as revealed to them by their own indwelling Spirit, are being renewed in mind, purified in body, and harmonized in affairs.

The following expressions of praise and thanksgiving are copied from letters received recently by the Society of Silent Unity, from those who have found their indwelling Christ to be an ever present help when they are *willing* and *ready* to receive.

HEALTH

Marshalltown, Iowa—I wish to report concerning W. A. The artery healed at once, so there were no more hemorrhages. All fever left and the purple black that

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spread through the whole body, or most of it, left at once, and all sickness and pain ceased. The doctors say they have never known such a case. They had grave fears for his life, saying nothing of the hand, and expected to have him under treatment for four weeks longer. They will dismiss his case this week. Now, is it not a blessed Truth that makes free?—*E. and E. M. W.*

Council Bluffs, Iowa—My grandson was taken sick with grip; then it turned to pneumonia fever, and his temperature was up to 103 degrees for over four weeks. Two doctors came every day, but at last said they had done all they could, and he was growing weaker and weaker. On Sunday I went to see him and his eyes were glazed and it was thought he was passing out. I told the family nothing but prayer could do him any good. They said they did not understand it, but if I would write or wire they would be glad. I had not time to write, so I sent you a message. He did not respond until Tuesday when his fever went down to 90 degrees, and he has been rapidly improving ever since. May God's great Love be with Unity and abide. I can do nothing only praise the Father's name. Bringing this baby back to life is the greatest demonstration I have ever witnessed.—*Mrs. L. B.*

Houston, Texas—You just had time to receive my wire asking for your prayers to stop the hemorrhages when I was relieved, and in twenty-four hours they were stopped, and I was recovering. It was a blessed demonstration of the power of the Word. I am very thankful to you, and my faith is the more firmly established in the Truth.—*Mrs. I. R.*

Ford, Idaho—You have been praying for our baby for asthma and she is entirely cured of it. She is four months old now and has not had one spell of asthma since she was six weeks old. I cannot express in words my gratitude to God and you dear friends.—*Mrs. G. F.*

Fort Worth, Texas—I was healed long before your letter reached me. I read one night that no outward applications should be used and it was hard for me to give up my plaster. But I decided it would not be many hours until morning, and I would just try leaving it off. At five in the morning the sore was healed over. It seems wonderful when you think of the doctors wanting to rush me to the hospital and cut my face open and scrape the bone, and they were very doubtful then if it would ever be well. I feel better in every way than I have felt for years.—*Mrs. D. F. B.*

Berwick, Pa.—I wrote to you asking prayers for my

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little son who was very sick with pneumonia. His fever was 104 at the time I wrote you and soon after I mailed the letter to you it dropped to 100. The doctor, nor none of my neighbors, except one dear Unity neighbor, thought the child would live. Praise God, he is up around playing and singing as he always was. May God always bless the dear Unity workers for what they have done and are doing, and may the entire world come in closer touch with the healing, uplifting power of Jesus Christ.—*Mrs. O. C.*

Atlanta, Ga.—I wrote you a week ago, asking that you speak the Word of Truth for our four-year-old son, who was suffering with whooping cough and measles. We wish to give praise and thanksgiving to the Father and to express our appreciation for your faithfulness. His case was an extremely severe one. He would cough and vomit until he was completely exhausted. We would have to get up with him fifteen or twenty times at night. We had to face a withering fire of opposition and ridicule from the family, but of course that is ended now, as he is practically well. Praise God for his healing power.—*J. G. M.*

Duluth, Minn.—I am pleased to report that K. M. is considered to be making remarkable progress. She is now able to sit up for a time every day. The doctors are all smiles, for this is the only case of spinal meningitis in the city where the patient recovered without having the usual bad effects following, such as mental trouble, blindness, ear or throat trouble, etc. Her aunt, who asked for your prayers, knows that the girl would have passed out before a doctor could have arrived if it had not been for your timely treatment in response to the telegram sent you. We consider the healing in this case to be a plain demonstration of the vitalizing power of the Holy Spirit. The Word spoken for her has borne fruit.—*Mrs. J. A. C.*

Harlowton, Mont.—I fell from a horse and bruised my side. An abscess formed and later broke. I did not send for a doctor, being a member of Unity, but I held firmly to the Truth, and I faithfully believed that God would heal this sore. It has been a running sore since last June, but now, thank God, it is all healed, and there is not even a scar left. I am so thankful.—*Mrs. P. S. O.*

Rosedale, Kans.—This is a testimony of my faith in God through you to answer prayer. My husband had been deaf in one ear for three years, and in three weeks from the time you first began praying for him he was cured. That was fourteen years ago.—*Mrs. E. H.*

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St. Paul, Minn.—Your prayers did so much for my baby some years ago. She was a year old when your prayers began. Her condition both physically and mentally seemed hopeless. She is now a fine, healthy little girl of five years. She seems perfectly normal and is a wonder to all who knew her conditions as a baby.—*Mrs. C. J. S.*

Portland, Ore.—The bronchial tubes have cleared up and I can take a deep breath without the least pain. I knew God could heal me. I was at peace as soon as I wrote you for prayers, though my friends here believed I could not get well. Now I am doing all my work again. May your power and usefulness ever increase.—*M. W.*

Fort Worth, Texas—My vocabulary is too limited to express my gratitude to you for a clearer understanding of the Bible. I am free of pain for the first time in years, and only a slight swelling of the feet remains from what was pronounced the last stage of dropsy, and this is rapidly disappearing. My affairs are prosperous. You may drop my name from your healing list, for I am healed, praise God! —*Mrs. T. M. S.*

Huntington, Ind.—For years I have had to wear glasses and to my surprise I have found that I can go without them.—*Mrs. H. A.*

Goldsboro, N. C.—My brother-in-law, for whom I asked prayers about two months ago, and who was thought to be in a dying condition, was able to sit up when I visited him two weeks later. Thanks to Unity for his marked improvement.—*Mrs. J. R. S.*

Ripon, Wis.—I fell heavily on my back and head when walking quickly on an icy sidewalk. I felt so miserable for two days that I am sure that I must have received internal injuries in the pelvic region, increasing my uterine trouble, and also some injury to the sciatic nerve, for it ached from hip to foot. On the third or fourth day after the accident I was no better and some of the symptoms were worse, so I began to deny evil and affirm the Truth of Being constantly, also the Presence of the Christ Life. I did this all of one day and upon awakening in the night, and when I arose the next morning every symptom caused by my fall had disappeared. In the other case I think I overcame an attack of appendicitis. I awoke in the night with violent pain in the lower part of the abdomen. I began to affirm that God is my life, using all the life affirmations I could think of until the pain died away and I went to sleep again. For two or three days a knife-like pain occasionally occurred in the lower right side, but I persistently denied it,

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and it has not been felt now for a long time. I am so thankful for this, and because God's Presence becomes more real to me every day.—*E. G. M.*

Andover, Mass.—My sister and I were in bed with severe cases of grippe. My sister was suffering with severe pain which seemed pretty nearly unbearable. In past experiences of this sort she has suffered weeks, but on the day after I wired you she was relieved of the severest pains and is now practically well. I was also much relieved at the same time and am getting up much better and quicker than so many other people, and with no ill effects. Both my sister and I thank you most heartily.—*Miss V. S.*

Pittsburgh, Pa.—I want to thank you for your prayers in behalf of my sister for whom I wrote you. I am more than glad to tell you that she is now in good health and the operation on her ear was not necessary, as the formation broke a few moments after my asking your prayers.—*E. F. E. P.*

Idaho Falls, Idaho—Last September I wrote you for prayers for my husband for chest trouble. I am so thankful to tell you that his chest has healed up, the first time in four years. The doctor told us not three months ago that there was no chance for him to get well without an operation.—*Mrs. J. H.*

Portland, Ore.—I wrote you a few weeks ago about a back complaint. It has entirely left me now, and I am very grateful for your prayers.—*Mrs. E. J. B.*

Montpelier, Vt.—Mrs. B., who wrote to you for prayers to overcome inflammatory rheumatism, is gaining splendidly. Her hands are beginning to straighten out and she can walk from room to room and do her housework. She is also very thankful.—*Mrs. A. E.*

Vancouver, B. C.—About three months ago my mother wrote to you asking prayers for us, and it is really wonderful how my baby was healed, as she was very sick with scurvy and rickets. She had been treated by doctors without any results, but the week after mother wrote you I noticed a marked improvement. I am happy to say she is quite a normal, healthy child and I feel so much brighter and more hopeful also.—*M. J. G.*

San Diego, Cal.—I have hardly noticed any manifestation of what was once a serious case of asthma, and my wheezing has practically stopped. I have been materially benefited, also cured of a couple of troubles for which I had not asked your help. At any rate I am so near in perfect

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health that I wonder what is the reason I did not go after it sooner.—*A. E. D.*

El Ca Jon, Cal.—I.'s throat was badly swollen, and covered with white, pin-point coating, but we were determined not to use material means, so I got my copy of "Christian Healing" and had her learn the prayer for all throat affections. She went to bed that night at the usual hour, repeating the word. After retiring I held the same thought. In the morning she awoke as well as ever in her life. All through the day she would now and then break out into song or shout or dance in her effort to express her joy, while I silently thanked God for the demonstration.—*Mrs. N. W. S.*

PROSPERITY

New York, N. Y.—The other day I had a most wonderful experience. I met on the street a woman whom I had barely known at the Unity Society. She did not know me when I first spoke to her. After a moment's conversation something prompted me to ask, "Would ten dollars help you?" She caught her breath as if with sudden, unexpected joy. With tears in her eyes she told me that she had nothing, and had been hunting work with her mind repeating the affirmations of prosperity. But repeated rebuffs had almost overcome her. Then I happened along, and the beauty of it is that the day before I could not have done it. I had only just made a demonstration by the sale of a story. I rejoice greatly.—*K. E.*

Little Rock, Ark.—About two weeks ago we were in a very dark place. My husband was out of work and great expenses were upon us. A young lady gave us one of your blessed books to read and I read it and gave it to my husband. We wrote to you and the very same day a man came and gave him a week's work. He got only ten dollars out of it, but we thanked the Lord for that, and soon his employer called for him to come back. We know it was the Father's answer to our prayers.—*Mrs. J. D. C.*

Buffalo, N. Y.—About two years ago I wrote you for treatment that I might, through your assistance, find relief from the embarrassing financial distress which I was then in. I was in debt and unable to obtain a position through my own efforts. Shortly after receiving assurance from you that work was being done in my behalf I was offered a very good position and have not been idle one day since that time. I am deeply grateful to God and to you for this blessing. I

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am striving each day to express more appreciation of our loving Father for his constant care and watchfulness over me.—*Miss B. C.*

Pullman, Wash.—I want to thank you most heartily for your good prayers. My husband has received an advance in salary, also a present of $100.—*Mrs. M. J.*

Mechanicville, N. Y.—I asked for your prayers because I had lost my position and I am glad to report that three days after I wrote to you I was offered the position which I formerly held. I thank you heartily for your ministrations.—*L. H. K.*

Los Angeles, Cal.—I wrote and asked you for prayers, as we had borrowed $500 and the man wanted his money. I am happy to say the day that your kind letter left Kansas City we got the money and paid it back. I cannot express my thanks for all that the Truth has done for me.—*A. M. W.*

Watertown, Mass.—About three months ago I wrote asking for your intercession in our behalf. Since that time my husband has secured a position and has done so well that he is promised a still better one next June. He has regained his health and confidence in himself since we asked for your prayers. We are very grateful for your wonderful help and encouragement and hope that thousands of others may receive as we have.—*Mr. and Mrs. L. W. C.*

Humble, Texas—Your prayers have been a wonderful help to me and I am very grateful to you and the Father. A few days after I received your little bank I received money that had been owing me for some time. I have been supplied with plenty ever since. My husband also has a position now and everything is brighter for us.—*Mrs. A. H.*

Seattle, Wash.—We have had the bank several times nd it seems that at the times we are receiving the prayers f Unity workers we have had special and entirely unlooked or blessings in the way of money and various needs supplied. This month we were able to settle a note that had been on our hands for three years, and the holder refused to accept interest. It would take a long time to tell all the blessings we have received since we began the study of Truth, but I want the Unity friends to know that our prayers and blessings go out to them for increase of good daily.—*E. A. H.*

San Francisco, Cal.—I am thankfully returning the money saved in my prosperity bank. For awhile it looked as if I could not demonstrate prosperity and was very downcast, but your letter of March 7th brought with it blessings and prosperity. On the third day after it came I rented my

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garage. My son is working steadily also, and I want to thank you for your prayers for him for his intemperance. He is his whole, fine self again, self-respecting and kind. I must tell you of a grand demonstration in healing which I experienced last December. I spilled boiling water in my sleeve and in taking the dress off I tore about two and one-half inches of skin from the wrist. The rest was covered with big blisters. I called on the indwelling Spirit to take care of it and I had no pain. I repeated the Word: "The Indwelling Spirit is healing my arm." I said this over and over, even in my sleep, and on the twelfth day my arm was healed. I am so thankful to know that the Divine Spirit dwells in me.—*C. B.*

River Forest, Ill.—I am enclosing a little Easter offering which came to me in a most unexpected way. Some time ago I wrote you asking your prayers for a young man I wanted to help, and also for a position for myself. I had nothing to send you at that time; in fact the rent was due and I had only $16, so I said I would send something at Easter. A man asked me to take care of his office until he got a new office girl. I still lacked $9, but the day before rent was due $10 came to me from a totally unexpected source. I could go on forever telling of wonderful demonstrations that have proved that the Lord in the midst of me is mighty.—*Miss M. H.*

Atlantic City, N. J.—I want to tell you the wonderful results of your prosperity treatment. I hope in a week or so to move into a nice little six-room and bath brick house that we have taken title to. I have been living in the present house eleven years and never expected to move out of the neighborhood. The new home is in a quiet place, which I so much desired. Also my husband's wages have been raised without his asking, and we have so much to be thankful for.—*I. S.*

Long Beach, Cal.—I wish to further express my gratitude for all the many blessings I have received through my association with you, but more especially for the treatment I received for sickness in February, for inflammation of the ovary, cold, etc., I got instant relief and was well in a day or two. I sent one dollar as a thank-offering, as that was all I had, and received in return your very kind letter, assuring me that I would be blessed in my giving and I have. I held the thought that I wanted to send five dollars, and not seem to skimp to send it, and I got this good position where I have been very prosperous, and now I send my

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offering with the prayer that you may be blessed, too, in the same way.—*A. V. D.*

Mossville, Ark.—Some time ago I wrote you for prosperity treatment and the result was all one could ask for. Things seem to come to us in a way that is marvelous. I am constantly declaring that I owe no man anything but love, and even the neighbors seem to have changed, but in reality I guess it is I. I have no resentment toward anyone or anything and things which have passed have gone entirely out of my mind. I certainly thank Unity for teaching me to find God in the right way.—*Mrs. D. T. C.*

Los Angeles, Cal.—I have now been in the Truth for something over a year, and I have been able to demonstrate health to a wonderful degree by the help of Unity and my belief and faith. I certainly have proved God, and do know that he is the never-failing Source or Substance through which all things spiritual and material reach us. I and my family have had no occasion to fear or worry since we have come into the Truth, and friends as well know that we have had an easier and better living since we have been doing our best to live the life. We have received in a material way many things we never expected.—*T. F. C.*

Milwaukee, Wis.—God has given me plenty of work since I asked for the prosperity bank, and I never forget to thank him whenever good comes to me. Since I have become a student of Truth a great change has come over me, and I feel happier than I ever did.—*Mrs. H. P.*

Long Branch, N. J.—I wish to report that my husband unites with me in thanksgiving to God, as he has at last secured the position we have prayed for, and in spite of the strongest opposition. It is a perfect demonstration of the law.—*H. P.*

Tonopah, Nev.—I am writing to tell you how grateful we are for your prosperity treatments. They have been a great help to us. My husband's salary has been increased and we are indeed thankful.—*Mrs. R. E. G.*

Amwaco, Idaho—I cannot tell you how many beautiful thoughts have come to me through you, and what a beautiful lesson the Bank plan has taught me. Our increase in prosperity has been something wonderful in the last ten weeks.—*Mrs. M. E.*

FREEDOM

Auburndale, Mass.—Up to last November I was an inveterate tobacco consumer, and had been for over twenty

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years. I stopped with the knowledge of the *I Am*. At this time we started to live the regenerate life, and for two months now we have been strict vegetarians. We speak the Truth wherever we go and endeavor to use only true words in all conversation.—*H. B. R.*

Cleveland, Ohio—My husband, who has been a drinking man all the years I have lived with him, has not taken a drink since last September, and he says he never will again. Also, my son whom I wrote to you about last year has given it up, and says he is going to make a man of himself now. I thank God for your prayers.—*Mrs. L. A. W.*

Pass Christian, Miss.—I thank you so much for the great benefit I have received from your prayers. For over a year I could not get any work, but now my boss has taken me back. I have quit drinking and am a different man.—*J. R.*

Kansas City, Mo.—I wrote to you some time ago concerning my husband who had the liquor habit. I am delighted to say that he has stopped drinking strong drinks and has been converted.—*Mrs. G. S.*

St. Paul, Minn.—A month ago today I received an answer to my first letter to you asking for your prayers, as at that time I was drinking, but today I am absolutely free from it. Thanks to God.—*J. E. B.*

St. Louis, Mo.—Four weeks ago I wrote asking your prayers for my wayward son. I am happy to say there is a decided change for better behavior and obedience. When we remember that "All things are possible with God," we realize more of the good that is ours for the asking.—*Mrs. J. B.*

Ysleta, Texas—I wrote you several months ago asking for prayers in curing my husband of the liquor habit, and I am writing today to say that he does not touch it any more. I haven't enough words to thank God, who through you, has brought peace and happiness to my home.—*Mrs. D. D.*

Cleveland, Ohio—I had a wonderful demonstration the other morning. I was getting ready to leave my home for my daily work when it just poured rain. My little girl was worried about getting my feet wet, but I said, "The Lord can take me there without my feet getting wet." When I got to my destination I was surprised to find that not only were my feet perfectly dry, but the soles of my shoes looked as if I had walked on carpet all the way. This is wonderful, for the soles of my shoes are all torn out on the sides. I thank the Lord every day for his wonderful love and the Truth that has come to me.—*Mrs. D.*

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Alexandria, Va.—Through your prayers my husband has been healed of the drink habit. He has not touched drink for more than two years. I praise God.—*L. H.*

Belleville, Ill.—I am glad to be able to tell you that my brothers are still improving. I am so happy that my youngest brother has no longer the appetite for drink. "The Word of God is indeed quick and powerful."—*F. S.*

Bellflower, Cal.—Everything is well with us. You told me God would show us if we were to go out of stock raising, and we were shown very plainly that this line of work was not for us. My health is fine. A rupture I had for years has disappeared. I do not know when nor how. I can never find words to express my gratitude to Unity, but I know you understand.—*M. McN.*

Meadville, Pa.—I want to thank and assure you that all appetite for tobacco has gone. I am free from the burden through the Christ Spirit, who has made me whole through your ministry.—*J. B.*

San Francisco, Cal.—My nephew is getting along beautifully. He has absolutely given up the drink habit. He is feeling the perfection of health, and has been given a position as clerk with a large steamship company. Truly I am thankful for the many blessings I have received through Unity.—*Mrs. J. B. H.*

Brooklyn, N. Y.—It gives me great pleasure to write that my son has improved wonderfully. He has a fine position and likes it very much, and has worked at night to help remove his debts sooner. Praise God for his freedom from the drink habit.—*J. C.*

AN INTERESTING LETTER FROM A READER WHO HAS BEEN HEALED THROUGH THE POWER OF THE WORD

I do not intend to relate in these few lines the account of my miraculous recovery of health by spiritual healing; yet, for the benefit of others who can look away and beyond the distraction and abstraction of this present world's human suffering in hope of finding both cause and remedy, I will try to give the truth as I experienced it two years ago this February, 1917.

From the age of about twelve years the ills of my body began to trouble me, but, being naturally of a strong constitution and will, I overcame much, and were I to speak of each affliction any person of any information on those sub-

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jects could readily see that a cancer would most surely be the result according to medical diagnosis.

At the age of twenty I had a complete breakdown and suffered for two years, when finally an old, experienced physician seemed to better understand my complicated case and I recovered, so I began work, but was never really strong.

Several years after I was married all my old diseases loomed up, more firmly rooted in the flesh than ever, and life was indeed tiresome. Worst of all, a horrible operation (if I may call it so) was ordered and two fibroid tumors removed, and at a time when the expectant mother should be at home, surrounded by as many comforts of life as is possible in her individual case.

Up to two years ago, not ever knowing a day free from pain, I gradually grew worse until tumors again were evident. But somehow, I still had hope. You may call it foolish hope, if you choose, reader, when a cancer has prevented a person, as it did me, from taking food for three weeks, yet, if we will only believe, nothing is impossible with God.

Then accidentally my attention was called to the question of spiritual healing, cases cited by people, both of the Christian Science faith and the Unity School of Christianity. I, myself, believing in the illimitable power of the Great Ruler of this vast universe "created by him and for his own pleasure," and believing he intended us all to be happy and that it is largely our own ways that lead us from the best in life, very quickly accepted the simple truth and without a doubt reached out for that great love, mercy and power that has no beginning or end.

"Try me and prove me." Was Jesus ever sick? There is no record that he ever was, although all other of life's joys and sorrows were as real to him as to us; but he was an overcomer and a true believer in the principles that lead to the living of a pure life, which without no one can be well, keep well and be free from a drugged and butchered body.

I wrote you when I was hanging on to life by only the thread of hope and have fully intended to do so again. At that time I described my case and asked for prayers for health. I had a cancer and had not taken food for three weeks.

Olive oil and cold water in scant measures, and raw eggs had kept up my strength so I was about; but in this con-

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dition I dared to trust all to Him who can and will heal if we but place ourselves at his disposal.

I did not see a doctor. I knew there was no help from that source and I did not feel I wanted to, then. I was all right in a few days, but from the first day I began eating hearty meals of solid foods and kept it up right along. I did not have a tinge of pain, but a little bowel trouble for the first few days, but as soon as I could let go of every bit of fear and get onto the solid ground of faith it all disappeared. It is the most wonderful thing, it seems to me, that I have heard of since our Savior's time.

Today I am in middle life; a strong, well woman; can do any kind of labor I need to; walk any distance I choose; endure all I am called upon to; which is something I assure you. Life to me is "life," not death; death to me is a false idea; the killing of our brothers and sisters—the animals—for food is to me an abomination. Have life, says Jesus, and through me have it more abundantly, and we *will, if we will.*

Wear black? Under no circumstances will I. It is to me the badge of Satan's authority over the human race, and it stands for that; he not only succeeds in placing the persons in the tomb, but the mourning friends then willingly recognize him as their conqueror by wearing the badge of his nefarious work.

Wear white, and thus represent the kingdom of the living God, who gives to all, even the blade of grass in the field, "life" to grow and be useful in His realm of happiness, where he is ever present to those who seek in spirit and in truth.

We cannot associate God, the God of boundless love, the giver of all good to his created creatures, with a coffin or an open grave. I turn from it, for my vision of a better world has taught me that it is sin, ignorantly retained in the flesh, or unrepented of purposely, and that it places both soul and body—the mental and physical—in hell (the grave), before or after, what is termed death.—*A. A. A—F.*

Nor can I count him happiest who has never
Been forced with his own hand his chains to sever,
And for himself find out the way divine.

—*James Russell Lowell.*

He that ruleth his own spirit is greater than he that taketh a city.

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PUBLISHERS' DEPARTMENT

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UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

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One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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"GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, GOOD WILL TOWARD MEN."

Unity has in thought and word been proclaiming this glorious promise of the angels, ever since the beginning of the war. It has been shown to us that even a small band of people holding to the thought of peace would greatly aid in bringing it to pass.

If the destructive thoughts that started the war were allowed full expression, they would surge back and forth and in and out of the race mind until all the men of the earth would be destroyed. In Matthew 24:21 it is written, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

The intervention of the Christ in this great conflict is a necessity. And where will he find a people who use understandingly the united force of a peace thought? We know of no larger society of trained metaphysicians who are cooperating with Christ than Unity. We cannot state the number of people who join every day in holding thoughts given in our literature, but it will reach close to half a million. If all these will take in silence a prayer for peace, and the cessation of the destructive war thought, we shall hasten events that will be quickly consummated and result in a world-wide peace.

From various sources we are getting revelations and suggestions to this end and they all point to an early peace. But we should remember that God works through men and if we want peace to come quickly we must do something to bring it about.

The following from one of our members shows how the Spirit is revealing and using those who *elect* to do its work:

Dear UNITY—This I feel impelled, by that which is beyond my control, to communicate to you:

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I see the kingdoms of earth held in the spirit of intense expectancy. Central Europe is too dark to be discerned. The other kingdoms, China, Japan, in fact the entire Orient, and South America, are in the half light.

I see on the top of the earth, facing up, the *United States*. All nations are looking to her, she is looking to God. She is immersed in an intense, bright light that seems to emanate from the center of her territory. Only the edges of the eastern coast seem in the shadow that is over the Atlantic. Canada is in the shadow of sorrow, but the country on this side is clear. The Gulf country is shadowy in places, and a little of the west coast.

This is the explanation of what I see:

The light in which our nation is, is the light of the Spirit of Peace, is the love and unity which are emanating from the souls of our people. That it seems brighter and stronger at the center of the country is because here we are further removed from the "fear zone" and can send forth stronger peace thoughts.

The shadows over the eastern coast, and the other places mentioned, are caused by fear, doubt and uncertainty. These I notice are at times greatly decreased by the light which comes from the center. I see that this light, if strong enough, can dispel these dark elements and enfold this whole country in the protecting Light and Power which covers the central part.

This may mean that we, if we all faithfully unite in a special thought of peace, to be kept daily and hourly within us, and in the atmosphere about us, through silence and the most conscientiously wise use of words, are to become the means through which Spirit may express that power whereby the poise of the world is to be established, in this the world's most trying moment, and the Universal Peace of the nations in God made manifest.

The length of time that this thought is to be kept does not appear in hours or days. It seems to be an epoch, a short time.

Join with us daily in affirming the statements given in "Consecration of the Room," by Mary Brewerton De Witt, as follows:

"There is only one presence in this room. This one presence is the presence of God, or Good. No evil can enter here. There is no evil in God. God, the Good, dwells here. Whoever enters here will be conscious of the one divine presence of Good.

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"There is only one presence here. This presence is the presence of Life. There is no death here, nor fear of death. There is only life here. All fear is cast out. Whoever enters here will be conscious of this Life, the pure and holy Life of God.

"There is only one presence here. This presence is the presence of Truth. No untrue thing can enter here. There is no falsehood, no deception, no envy, jealousy or selfishness in this room. Every untrue thought is cast out. Whoever enters here will be conscious of the presence of Truth.

"There is only one presence here, the presence of Health. No sickness can enter here; no impurity, nor fear can enter here. All weakness or sickness is cast out. Whoever enters here will be conscious of the presence of Health.

"There is only one presence here, the presence of Purity. No impure thought can enter here. I live and dwell in the pure and holy presence of God. Whoever enters here is conscious of the pure and holy presence of God.

"This room is filled with peace and harmony. I live and dwell in the presence of Peace. No restless nor discordant thought can enter here. No irritation nor fear can enter here. The presence of God is peace. Whoever enters here will be conscious of the presence of Peace.

"This room is filled with prosperity. I cannot lack for any good thing. There is no dissatisfaction here. Whoever enters here will be conscious of contentment, satisfaction and prosperity.

"This room is filled with beauty. There is one presence here, the presence of Beauty. In God is all spiritual beauty. My room is glorified by his holy presence. Whoever enters here will be conscious of the beauty of holiness.

"There is one presence here, the presence of Wisdom. All foolishness, ignorance, doubt, or superstition is cast out. God is here, and God is Wisdom. I live and move in the presence of Wisdom. Whoever enters here will be conscious of Wisdom.

"There is only one presence here, the presence of Joy. Joy radiates and fills this room. No sorrow can enter here. All depression is cast out. The joy of the Lord is here. I am surrounded by joy. I am filled with joy and happiness. Whoever enters here will be conscious of the presence of Joy.

"Only Love dwells here. This room is filled with the presence of Love. God is Love, and Love is here. All anger, hatred, or revenge is cast out. Love fills these walls. In Love I live, move, and have my being. Whoever enters

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here will be conscious of the pure, holy presence of Love.

"I am thankful to thee, O Father, that this room is filled with thy presence. I am thankful that I live and move in thee, O God, thou holy One. I am thankful that I live in thy life, thy truth, health, prosperity, peace, wisdom, joy and love. I am thankful that all who enter here will be conscious of thy presence."

Beginning with the first, use each statement one week. Hold the thought four times daily, for not less than fifteen minutes each time.

During the first period of silence (morning) consecrate yourself (and those for whom you have asked) and your house; second silence (noon) bless your city; third silence (afternoon) consecrate the entire country; fourth silence (evening) declare the Truth for the whole world. Close each silence period with the Word:

"Glory to God in the Highest, Peace on Earth, Good Will toward Men."

Prayer is continuous at this Center, so you may choose the hours most convenient.

Do this work faithfully and in unquestioning trust, and you and the whole world shall be richly blessed.

In the Name of the Prince of Peace.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the June UNITY:

CLASS THOUGHT

June 20 to July 20, 1917

Held daily at 9 p. m.

Jesus Christ is Here, Raising me to His Consciousness of Life and Wholeness.

PROSPERITY THOUGHT

June 20 to July 20, 1917

Held daily at 12 m.

The Riches of God's Kingdom is the Foundation of my Prosperity, and my every Need is Fully Supplied.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Lilian Bergen, 1331 N. W. Flores St., San Antonio, Texas.

Mrs. Octavia Le Sage, 901 E. Walnut St., Green Bay, Wis.

Mrs. A. G. Hanson, Clavet, Sask., Canada.

Jennie Ames, 148 N. Lewis Ave., Waukegan, Ill.

Mrs. E. E. Taber, 53 Maple St., Norwich, Conn.

Lena M. Loucke, 545 Pearl St., Aurora, Ill.

Mrs. Nellie G. McCartney, 242 Sherman St., Flat 4, St. Paul, Minn.

Alice Glasco, R. F. D. 2, Elyria, Ohio.

Mrs. Helen Garrison, Forest Hill, Placer Co., Cal.

Miss Mina V. Fisher, Box 1984, Miami, Ariz.

Mrs. Dorothy Heard, 601 N. Oregon St., El Paso, Texas.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

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A HAPPY THOUGHT

April 25, 1917.

DEAR MEMBERS OF UNITY:

Enclosed you will find a dollar, the product of a desire to pay for the first brick laid in the erection of the new Unity Building.

Since the outbreak of the world war there has been a great demand for old papers, and in collecting the newspapers about our home I realized one hundred and fifty pounds, which netted me a dollar.

My husband said jokingly, "Well, what are you going to do with your dollar?" My reply was, "I am going to send it to Kansas City to be converted into a brick to be used in the construction of a new building they are about to erect, and I do not think I could make better use of it."

I wish I could be instrumental in establishing a brick campaign and be able to witness every member of the great prolific Unity family taking part in the erection of the new addition, doing their part, each feeling they have an interest in the building.

Everyone can do it, for where there is a will to do anything there is always a way, and "Christ is the way." Certainly every reader of both *Weekly Unity* and monthly UNITY have been benefited the price of a brick; and let everyone come out and show his appreciation by donating one.

Not but what I think Unity able to finish what she has begun independent of a campaign, and not like the man in Luke, 14th chapter, 30th verse. "This man began to build and was not able to finish."

Paul finished the work he had begun and said, "I have done a good work." Jesus said, "I have finished my work."

When Nehemiah was building the walls around Jerusalem and nearing the top, he was asked to come down from his high estate, he said (Nehemiah 6th chapter, 3d verse), "I am doing a great work so that I cannot come down."

No; let all the readers of UNITY realize the great work she has been doing for them in helping to build the walls around their Jerusalem and helping to finish what they have begun.

Through UNITY many of these builders are today putting the capstones on with rejoicing.

I do hope every reader of UNITY will enlist in the service of this campaign and fall in line, having the satisfac-

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tion and grand realization of helping the members of Unity Society to "finish what they have begun."

There is no drafting into the service of this campaign, but gratitude for cheerful volunteers.

How many of the Sons of Unity are willing to enlist? All who are, I would love to see do so by sending the price of a brick to headquarters.

Yours in the service of Truth for the past twenty-nine years,

Lancaster, Pa. *Flora B. Miller.*

Yes, Unity does want the cooperation of all Friends, and we shall gladly lay up other bricks alongside this one.

HELPED BY UNITY LITERATURE

Lansing—I thank God for all his blessings and for the UNITY for showing me the right and true Light. I love all your literature, and always am glad to hear from you.—*Mrs. A. E.*

Cambrdige, Mass.—No words on paper can express the great good I have derived from the reading of UNITY. It is bringing me into a newer and better way of living. Have been shut in from outdoor life now almost eight years, but improvement is great and I expect to go out a great deal this summer.—*Mrs. W. K. D.*

Toledo, Ohio—With thankfulness and much joy I write to you of the good I have derived from UNITY magazine and Unity prayers. I have never enjoyed such splendid health, and this has been a most joyous year. I am thanking God every day for his goodness to me. —*A. M. K.*

Atlanta, Ga.—I received "Lessons in Truth," Saturday morning. It was the right book in the right place at the right time. Never before in my life have I received such an impression for Good from the reading of a book as I have from this one. My burdens and limitations all fell away as I realized more fully God's Love and Wisdom. I have full assurance that God is able to handle my case. I praise God and give thanks. I indeed feel a deep sense of gratitude to the Unity Society for the help and direction so freely given.—*J. C. M.*

Philadelphia, Pa.—I have been able to overcome so much since taking up UNITY four months ago, and I have not taken a drop of medicine for three months or more, which is saying a great deal for me. My many ills and inharmonies have been washed away. I have overcome worry and fear. I now love everybody and want to help everybody in some way. It is wonderful how differently one feels toward humanity after taking up this wonderful teaching of Truth. I have noticed quite a difference in my husband lately, and I know that it is all through UNITY. Praise the Lord.—*Mrs. A. M. L.*

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of June to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

WEEKLY UNITY

Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideas of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

There are several excellent features in *Weekly Unity*, one of which is the Vegetarian department. Health, and mental and spiritual power have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department. Vegetarianism is true to the principle of life and health. It prevents intemperance, sickness, disease, cruelty and death. Each week "Veg" gives a number of recipes which are valuable in preparing healthful, wholesome dishes without animal flesh. *A humane diet is a great aid to spiritual development.*

Weekly Unity is $1.00 a year. (Add 52 cents for foreign or Canadian postage.)

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Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
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England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London W.
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children, for it teaches wonderful lessons of healing and faith.

This beautifully written, richly illustrated and well printed book sells for $1.25, postpaid.

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CHARLES FILLMORE

Temple Talks are addresses delivered by Mr. Fillmore in Unity Auditorium at Kansas City. These "talks" have been chosen from the best of Mr. Fillmore's addresses, and we recommend them to all who are seeking the light of Truth, for they are filled with spiritual wisdom which teaches the true laws of being.

A set of Temple Talks consists of five volumes, all uniform in size and style. The set includes fifty-two addresses, all dealing with problems that daily confront the average man or woman. We are offering a set of these books in artistic paper covers, packed in a neat box, for $1.00. Also a set of the cloth bound, in box, for $3.00. Single copies of any volume, paper cover, 25 cents each; cloth bound, 75 cents each.

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On page 455 you will read a few remarks, in words too brief to do justice, concerning H. Emilie Cady's two articles, "Oneness With God" and "Neither Do I Condemn Thee." The Publishing Department announces these essays combined in one booklet. The articles deserve your special attention.

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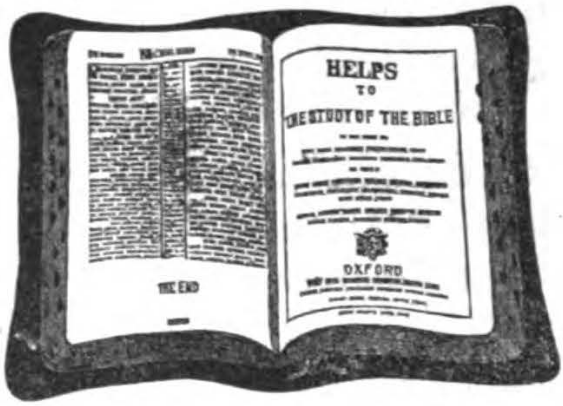
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VOL. 46 KANSAS CITY, MO., JUNE, 1917 No. 6

FORGIVENESS

EDNA L. CARTER

FORGIVENESS is the power to adjust one's self harmoniously to others and to conditions, through spiritual understanding, under the law of love. Back of these outward expressions is the soul's power to keep in harmony with itself, by adjustment to the laws of its own existence. Such adjustment is an attainment to be made and, in the making, no single act of forgiveness or unforgiveness counts for much either way; that is, an act of forgiveness does not indicate that the full attainment is made, and an unforgiving act does not prove that progress toward the ideal has ceased. Each act has its place in the process, but there is nothing final in any one experience, unless the soul ignorantly accepts it as final.

Power to forgive comes through the entrance of the forgiving spirit of Jesus Christ into the heart of man. Since false concepts of life and its relations often close the heart against the Christ love, it is profitable to consider the truths which will clear away these barriers and set mind and heart free to receive and express the real spirit and substance of Love. In other words, there must be understanding as well as love. Summed up briefly, the fundamentals necessary to forgiveness are, (1) understanding of omnipresent Justice; (2) the true nature of love; (3) universal unity, the oneness of all people and things in Christ; (4) the unreality of evil; (5) the meaning of adversity.

Belief in injustice is at the bottom of all unforgiveness. The bald statement that there is no injustice usually meets

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with a quick word of dissent, but when the question is faced squarely and fairly in the understanding of God as omnipresent Justice, no place is found for injustice. If God is Justice and if he is omnipresent, then justice must be ceaselessly active everywhere. Often it seems that if there is such a thing as justice, it must swing in such great sweeping cycles that it seldom touches the individual life; but spiritual vision is microscopic as well as telescopic and reveals the working of justice in every detail of all lives. The anguish which seems to come from injustice is the cry of the soul for freedom from its own cramping hate and jealousy and envy. Jealousy is not some great evil, in and of itself, to be fought against and struggled with as a mighty adversary, but it is misdirected force, the result of a wrong attitude of mind, a lack of understanding of Justice Universal. Jealousy is overcome by mental adjustment. The soul must know that no one but itself has power to keep from it the realization of its good. One's own wrong concept of God and of Divine Law gives sorrow. Injustice is all in the personal sense of things. At will, the overcomer may lift up his eyes to the hills from whence cometh his help; that is, he may turn from the personal viewpoint and look at life and all its relations as they actually are in Spirit and in Truth. Emerson defines prayer as "the contemplation of the facts of life from the highest point of view." This is an exact definition of forgiveness.

Without changing the meaning of the statement, "There is no injustice," we may say, "There is nothing but justice," and so look at the question from a little different angle. Mortal reasoning may conclude that since every soul attracts all its experiences and there is no injustice, therefore no responsibility rests upon one whose selfishness wrongs another. But there is no ground here for self-defense. A man may meet a robber and have his money taken away. The cause of his experience is in the one who is robbed, but that does not make right nor excuse the deed of the robber. He must meet justice. Jesus gave warning concerning the Infinite, All-Pervading Justice when he said,

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"It is impossible but that offences will come, but woe unto him through whom they come." The law is, "With what measure ye mete it shall be measured to you again."

When we see the scales of justice indicating injustice in any phase of life we must, to be just, withhold judgment until we know what is in both balances. One thing to be remembered is that men are judged, not only as individuals, but as families, as nations, as organizations of all kinds. In every association of two or more persons there must necessarily be a sharing of responsibility for whatever is done by them as a unit. It may seem unjust to hold an individual responsible for national sins, but whatever of evil he has part in producing, either directly or indirectly, he must sometime meet in judgment. However, if he knows the Law and believes in Divine Justice, he may separate himself from the errors of others and so conform to the Law in his own life as to escape the results of the sins of his family and nation.

Nations, like individuals, often seem to suffer unjustly, but inquiry into their history will show unjust dealing with other nations or with some of their own people. Whatever appearances may seem to prove, we should always bear in mind that justice is omnipresent.

In coming into the understanding of justice it helps to know that trouble is not always caused by willful disobedience, but often by a disregard of Law through ignorance and lack of effort to learn the way of righteousness. A state or a nation is not accused when a man who ignorantly offends against the law is punished; neither should God be accounted unjust when suffering comes to men through their ignorance.

Self-justification often stands in the way of the recognition of Justice. The mortal man is always so ready with explanations and excuses. In the victorious spiritual life, the tendency to self-justification is promptly met with a resolute acknowledgment of Divine Justice, and so is fulfilled the command, "Humble yourselves under the mighty hand of God." Recognize every unpleasant experience as discipline,

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acknowledge the justice of it, be thankful for the mercies connected with it and obey the law as soon as it is discerned. These four mental steps will fulfill humility and open the way out of every discord. Then the head will no longer be bowed in grief and humiliation, but the Psalmist's words, "Now shall mine head be lifted up above mine enemies," will be actually fulfilled. "Mine enemies" are the false beliefs and errors of mortal consciousness that close out the understanding of justice as omnipresent.

Forgiveness comes easy when, instead of studying our problems in their apparent relation to others, we consider in every experience only our own relation to the Law and see Justice as the very essence of all things. All-penetrating, All-permeating is Justice; it is like a finely woven net catching in its web every act, word and thought of everybody, everywhere.

Words and deeds may be forgotten, but sometime we meet them face to face through the action of the law of justice, the existence of which we may have questioned. It is this law that fulfills the saying of Jesus, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Folly is added to folly when other persons are blamed for our judgments, and time and strength are wasted that might be turned to account in a quick overcoming of error if we would eliminate others from the problem and give our thought and substance to working out our own adjustment to the Law. If others have been factors in unpleasant experiences, the only way to bring about understanding and harmony is to leave them to the Law. Condemnation and reproach only keep up the discord.

In his teaching concerning forgiveness, Jesus made it very plain that one should take steps toward reconciliation, and if a fair and just consideration of the issue was refused, then the offending brother should be "unto thee as a heathen." That is, he should be let alone and left to the awakening of the Spirit and the adjustment of Justice. Affairs that seem hopelessly complicated become easy to adjust when simplified by eliminating all but the necessary factors—the

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soul and God; or, putting it more simply still, the individual and the law of his being, for the law of his being is the law of God.

In all Divine revelation, the justice of God is associated with his mercy. To be like the Father, every Son must make mercy a part of his concept of justice, otherwise the heart becomes hardened and all the finer qualities of mind and soul that make for peace and harmony and fellowship are killed out of consciousness. Mercy and forgiveness are not arbitrary requirements of a personal God, but essentials in the soul's life and growth, because they belong innately in the Son as in the Father, and Sonship cannot be demonstrated without them.

Forgiving love is sometimes not realized because of a misconception of the true nature of love. Spiritual love and personal love are so often considered as separate and contending forces that the mind gets confused when it tries to face the problem of forgiveness. There is only one love and that is God Love. Love and life and all of the attributes of being are often perverted in human consciousness, but perversion does not change the real character of these attributes. The simplest way to get back to real love is to think of it as goodwill. When one expresses goodwill toward another that one is fulfilling the law of love. Forgiveness does not require personal affection, but it does call for a hearty goodwill. When this goodwill finds a response in the heart of the one forgiven, close personal love and fellowship may follow; but no soul should count itself guilty of unforgiveness if goodwill does not pass into such a relation. It takes two to make fellowship as well as two to make a quarrel.

The forgiveness which the Lord demands must be from the heart; that is, with love. It is possible to forgive with the head—to reason out the necessity of forgiveness and comply outwardly. This may be a step toward heart-forgiveness, but it is only when the substance of love is given to the offender that goodwill has been expressed toward him. Real forgiveness is to have no consciousness of anything to forgive. So long as there is memory of a wrong as a wrong,

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it has not been fully forgiven. This may seem a standard beyond reach, but the Lord allows us time to grow. What is beyond present attainment will not remain so if the vision of the thing desired is kept in mind and the energies are bent toward realization. It is wisdom to recognize the high standard in all things. Nothing is gained by trying to pull the standard down to meet one's short-comings. The chief advantage in having a standard beyond present attainment and working diligently toward it, is that in such light and activity, the soul develops fiber, grows strong and makes the substance of an abiding consciousness of the Truth which it beholds as existing for it.

The third foundation Truth upon which forgiveness rests is the unity of all in Christ. The mind may perceive that there is only one Man and that each individual is that One, but it is only through some deep spiritual soul experience that this truth becomes a vital, moving, growing factor in consciousness. In the One Man is the universe, and the inner and outer worlds are one. So closely are all people and things related, and so perfectly unified are they in the law of being, that the slightest infringement upon the rights of any person or thing produces friction, discomfort, disorder. It is impossible for anyone to live to himself. Effort to live apart produces an abnormal man and increases the sum-total of human misery. Adjustment is the only solution of life's problems. Love and forgiveness in the consciousness of the universal unity will harmonize all discords and bring in everlasting righteousness and peace.

If one should stick a pin in another and immediately feel the pain in himself, he would not stick any more pins. That is a homely little illustration, but it serves to bring forcibly before the mind the fact that if every pain given was felt at once by the one who inflicted it, there would be a quick falling off of offences. This does not mean that one is responsible for over-sensitiveness in others, but that all are under obligations to keep the unity of the Spirit in the bond of peace. Even if an offender does not immediately feel the effect of a wrong done to another he will feel it and for

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his own peace he will come to be careful not to interfere with his neighbor's peace. When he sees that his neighbor and he are one, because there is only One, then he will understand why he himself feels the hurt he gives to some other one and will find that he must learn the law of love. Love, based upon justice and unity, is lifted out of the realm of mere sentiment and established in eternal Law.

The knowledge that evil has no reality or power in itself, forms the fourth foundation stone in the realization of forgiving love. Whatever is true in the very essence of being is the only truth. Conditions arising out of the false relation of ideas, persons and things are not worthy to be classed with the realities of Spirit. Those who know that all misunderstandings and discords come from wrong relations and lack of adjustment to eternal truths are best prepared to forgive. Nothing is true that denies the justice of God and the universal unity and by turning from the lie to the truth, the substance of a living faith in the true is built into mind and heart. From a heart so fixed in eternal verities, the spirit of forgiveness springs naturally.

Understanding of the meaning and use of adversity helps to build an enduring foundation for love and forgiveness. Emerson, in his discourse on "Fate," throws light on the cause of the world's sorrows. After enumerating the destructive forces against which the race has long struggled and describing them in detail until he makes his reader wonder whether after all life is worth living, he changes to a happier vein and explains that what is known as fate is the working of the universal law which men find adverse only because they have not mastered it. His explanation of the meaning of adversity may be gathered from the following short extracts from his discourse:

"To a certain point they believe themselves to be in the care of a Providence. But in a steamboat, in an epidemic, in war they believe a malignant energy rules. But relation and connection are not somewhere sometimes, but everywhere always. The divine order does not stop where their sight stops. The friendly power works on the same

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rules, in the next farm and the next planet. Fate, then, is a name for facts not yet passed under the fire of thought; for causes which are yet unpenetrated. But every jet of chaos which threatens to exterminate us, is convertible by the intellect into wholesome force. Fate is unpenetrated causes. The water drowns ship and sailor like a grain of dust. But learn to swim, trim your bark and the wave which drowned it will be cloven by it and carry it on its own foam, a plume and a power. . . . A man's fortunes are the fruit of his character. A man's friends are his magnetisms."

The whole discourse sets forth the necessity of man's dominion through knowledge of Law. Paul calls the great positive constructive law of Being "the law of the Spirit of life in Christ Jesus," and he names the negative phase "the law of sin and death." To the man who is at one with the law, loves it and obeys it, all things work together for good. If, through disobedience, the force of the law has been set into action negatively, the error may be remedied by conforming in thought and act to the positive law. Forgiveness of others who may be involved in an error and forgiveness of one's self sets the mind free from the limitations of "fate" and opens the way into the universal. Everyone must return to the universal, either negatively or positively. Death is the negative return, but by at-one-ment with "the law of the Spirit of life" the individual life takes its true place in the universal life and law. One who so relates himself to the universal becomes master and for him there is no more death.

Such a concept of life gives a powerful motive for the attainment of forgiving love. Knowing that Divine harmony must be realized and that love is its law and foundation, time and prayer and meditation are gladly given for the opening of the soul to love. It matters not that there are seeming failures. If one goes down into the valley of defeat today, it helps to know that it is not the same valley that was passed through yesterday, but one farther along the way.

So we find that the secret of forgiveness is to broaden out into universal truths that make unforgiveness impossible.

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A Word that will help to open the way into the larger life is, "I am one with the Universal Will for the universal good." This, carried into effect, means that in every act the soul will relate itself to the universal rather than to the personal. Daily worship or meditation upon the Absolute will further aid to freedom. It is right to unite the Self consciously with God, but in this particular hour of worship, "I" need not be spoken. The Lord should be magnified in realizations such as these: "God is Spirit. God is Omnipresent, Omnipotent, Omniscient, Absolute, Infinite, Limitless Being. He is the one pure Substance. He is Love eternal. He is perfect Life. He is Lord, Father, Source, All in All."

Everything that takes the soul out of limitation is worth while. To see God everywhere in the manifest universe, to know that the within and the without are not separate, but all unified in spiritual laws that act and react, making mind and manifestation one—all this tends to break the bonds of self and helps the growing soul to include in its love every other soul as well as every created thing. This is all so much more effective in gaining the power of forgiveness than personal efforts to forgive.

It is no light thing for the soul to be born into the great freeing, loving, forgiving consciousness of the Christ. The travail is beyond anything the mortal can comprehend. In the first throes, whatever thin veneer there may be of the superficial and sentimental is thrown off as a shell. The law of love is to be written in the heart; righteousness is to be inwrought in the soul and in the flesh, and it is not surprising, therefore, that everything in consciousness that can be shaken will be shaken. Whatever is false or unjust or unloving in any way will be broken up and worked out of mind and body. The stony heart will change and a new heart will be given and a new spirit enthroned. Probably the greatest struggle will come with the sense of injustice. That is why it is so necessary to know God as Justice and to have a living faith that all things are working together for good.

The wisdom and wonder of the prayer Jesus taught, "Forgive us as we forgive," grows upon one mightily in the

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study and demonstration of forgiveness. As we forgive, something wonderful happens to us; it is the Father's forgiveness. This is the open door to righteousness and peace and joy and the fulfillment of every promise made by the Father to his children.

LIFE'S MIRROR

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best will come back to you.

Give love, and love to your life will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
  And honor will honor meet;
And a smile that is sweet will early find
  A smile that is just as sweet.

For life is the mirror of king and slave,
  'T is just what we are and do;
Then give to the world the best you have,
  And the best will come back to you.

—*Madeline M. Bridges.*

CHEERINESS

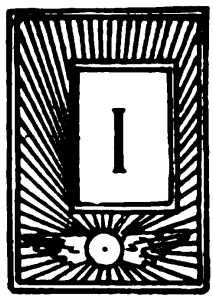
Cheeriness is a thing to be more profoundly grateful for than all that genius ever inspired or talent ever accomplished. Next best to natural, spontaneous cheeriness is deliberate, intended and persistent cheeriness, which we can create, can cultivate and can so foster and cherish that after a few years the world will never suspect that it was not an hereditary gift.—*Helen Hunt Jackson.*

"The mind only grows as you think great thoughts."

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MAN'S NATURAL HERITAGE

IDA M. MINGLE



N THE creation of the universe, God made every provision for man's welfare. God gave man facilities for the expression of every ideal in Himself. God even *imaged* the food best adapted to the "image and likeness" of himself, and pronounced everything that he had made for his own and man's enjoyment and glorification as "good and very good."

In the study of creation as set forth in the first chapter of Genesis, it appears that God so perfected his plans that there could be no possible chance of error creeping in. But we should remember that God is Mind and his creation is in the realm of ideas. Divine Mind imaged its ideals; this is the creation of the heavens, for creation means idealization. The earth is the *mental* picture of the ideals, and does not refer to the realm of manifestation, or formed substance, as we view the earth today.

God gave to man the power to establish His ideals in Substance, and so the Lord God, or directive *I Am*, begins his work of carrying out the Father's plans, as recorded in the second chapter of Genesis. This process is still going on, and through aligning one's thoughts with the ideas of Divine Mind the original perfection may be brought into manifestation. Jesus demonstrated the Divine Idea Man, and assured his followers that they should do even greater works than he did. The spiritual man is not subject to the "law of sin and death," and can now, as of yore, emerge from the tomb of materiality a glorified and spiritual being. God has no cognizance of time. All is omnipresent in Spirit.

The six days in the creation represent degrees of mind unfoldment. A good comparison of the creation is found in discerning the workings of one's own mind. Before we begin to do a thing we first make our plans, get the mental picture, establish our thoughts in substance through faith and imagination, and later, through the direction of our

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understanding and will, bring our plans into visibility. The understanding and will are the two "great lights" that God set in the firmament of heaven (mind) to give light upon the earth. The will, the lesser light, touches activity in the without; understanding rules the within, and expresses harmony, when established in divine order. It is through the will that man exercises freedom of action, and thus this lesser light, working independent of understanding, became the avenue through which man lost consciousness of his Divine inheritance.

Man's natural heritage is Eden—a state of bliss. In this state man dwelt in his original perfection. Today man is constantly using every means to regain this peaceful and happy condition, but he will never find it outside of himself. The most wonderful land to be explored is within the being of man. This is the Holy Land, the land flowing with milk and honey. In this land grows every tree that is good for food; that is, every idea necessary to bring into expression the perfect man in a perfect body. Living is a process of Self-discovery. To discover the Self is to become acquainted with God, for God cannot for a moment be separated from his Ideal Man.

How shall man begin to retrace his steps and enter again into Paradise? In the opposite manner to which he made his exit. Through laying hold of manifestation as the reality he lost sight of the Ideal or Creative Principle; so now, by a letting go process, he must detach his mind from the realm of form and unify his thoughts with the realm of ideas. The manner of spiritual growth is exactly the opposite way the intellectual man unfolds, and for this reason students of Truth find themselves called out from the customs and manners of the world in many points they did not foresee when Truth first shed its halo over their darkened understanding. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

Every step of the way unfolds to our vision new glories, and corresponding renunciations. Jesus prayed that his fol-

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lowers be not taken out of the world, but that they be kept from the evil. The kingdom of heaven is not of this world, for the kingdom of God is not "eating and drinking, but righteousness and peace and joy in the Holy Spirit." Understanding and cooperation with Divine Will is the only method whereby man can escape from the secondary laws of sickness and death, which he has so ignorantly set up through thinking of himself as apart from God.

Man's natural heritage is life that is unending, love that is unfailing, strength that is enduring and peace that passeth all understanding. Out of qualities of Mind comes every desired good, and man has the power to establish in consciousness the original ideas of God. Man is not separated from God, possessing a mind of his own, but has his consciousness in Divine Mind. "In him I live and move and have my being." Through thinking in harmony with ideas of Divine Mind there flows naturally into man's consciousness a finer essence of Spirit, which not only redeems the mind but transforms the body. Because Good is man's birthright, it is marvelous what only a grain of Truth will do. The "mustard seed" sends forth its branches until all the birds of heaven (thoughts) find lodgment in its protecting presence.

"Let the mind be in you, which was also in Christ Jesus; who being in the form of God thought it not robbery to be equal with God." *Letting* involves the will. Be willing that the Spirit of Truth within may inspire you with understanding of your real nature, by keeping empty of the thoughts that make up the personal consciousness. No lasting good can come out of personal thinking. The Divine Man is the only man recognized of God. This man is the Real Self of everyone, and through harmonizing the whole consciousness with this Self, man builds permanent thought structures, not only in his own body, but in the universe at large.

Man does not have to work for that which he inherits, when he places himself in harmony with Divine Law and Will. Jesus gave a simple formula, the application of which

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brings into expression all that we divinely are. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Can we do this? "All things are possible to him that believeth." How shall we begin to oust this doubting ego and enter into the realization that we *have received* all that we desire? First through understanding that God is the All-enfolding, All-inclusive Mind upon which we impress our thoughts and words. These in turn function in the universal Substance, just as seeds take root in the earth, and bring forth after their kind. Man has active in his life whatever he *saith*. We need to be careful what we say when we know this law. Sometimes it does appear that events, conditions, etc., come into our lives that we certainly never thought about, let alone spoke into expression, but can we be sure of this? Is your life something apart from the Life Idea penetrating and permeating the universe? Do you think in the race consciousness or the Divine? Are you allied in thought with ideas that are good for all men or are you only thinking of a chosen few? There is but one rock foundation upon which to establish all thinking, and that is Principle.

What is good for one man is good for all men, if that good be founded in Principle. Health is a principle and it is always good. Harmony is a principle and always uplifts. Purity is a principle, good for all alike. There is no duality in the realm of Absolute Ideas. It is only when we touch the personal that there is pain and pleasure, or action and reaction.

The realization of our Divine heritage of life, health, wisdom, love, power and all qualities that originate in Good, is not accomplished through the human nature. This makes null and void the oft-repeated insistence that "no human being can do that." The "human" is the personal man, the usurper, who seeks to slay the activities of the spiritual consciousness, or else suppress them. Sins of omission are as destructive in the body consciousness as sins of commision. Failure to express our Divine heritage causes much of the confusion and suffering of the race today. The kingdom of

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heaven has been preached and men are being pressed into it, not through dying, but through seeking consolation within their own being for the wounds inflicted by mammon. God leads his people "in a cloud" sometimes. The seed disintegrating in the ground is nearer the perfect expression of that for which it stands than if it were lying dormant and unplanted. There is no inactivity in Spirit. It is not time, but realization that hastens the establishment of harmony in either the individual or in the race consciousness.

Every individual realization of the omnipresence of God, even though the race be passing through the shadow, lessens in a corresponding degree the suffering of mankind in general. All the power in the universe is good, and if it is not being used in a constructive manner, it only signifies that man has not regulated the activity of the underlying power. Man is the executor of the plans of the Divine Parent, and has at his command all facilities to bring into expression peace and happiness. But he must make the cultivation of spiritual ideas his first concern. He cannot cling to God on one hand and to the satisfaction of the flesh on the other. "They which are the children of the flesh, these are not the children of God."

Jesus boldly taught us to affirm our oneness with the Father; by so doing we lay hold of our natural heritage, for only good can come forth from the Divine Source. If you have been dwelling in the shadow, if your minds have been filled with pessimistic, antagonistic thoughts; if you have thought yourself flesh, and your body subject to decay and death, open the door of your mental home to the sunshine of God's presence, and in a childlike manner acknowledge God to be not only the giver of every good you desire, but the good itself. If it is health you desire, begin to declare, "God is my health," and keep declaring it until you feel a response in your body consciousness. The body becomes a willing servant when you enter into it and reclaim it in the name of the Lord. Do not let your desire for relief from physical discomfort dominate, but rather begin to praise and rejoice that there is a Principle of Truth which you can touch in the

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inner recesses of your being, and which rewards you openly with the product of your thoughts. To really commune with the Father we must be attuned to him, and this is impossible if the mind is centered in the pain to be overcome. Only through exalting the Truth can the consciousness be raised to a point where contact with the healing Principle is possible. The result of this at-onement with Truth is permanent, enduring health.

In the keeping of those who have come into the light of Truth is the power of the Word. It must be liberated and scattered broadcast by man that it may do its perfect work in the race. The tares sown by the "enemy while man slept" have come to the harvest and must be consumed by the fires of Spirit (the Word of God). Daily consecrate yourself to God to be used by him in the establishing of his kingdom in the earth. Man cannot come into his heritage without giving his substance of thought toward the upliftment of the whole race. We are now awakening to the Truth that we are holy, spiritual beings; that the kingdom of God is in our midst, waiting to be established in the earth. No longer need we learn by hard experience, for understanding is the way of spiritual growth. Let us put on the whole armor of God, and girt ourselves with righteousness and truth. There is nothing that Truth cannot accomplish. "The word of God is quick and powerful, and sharper than any two-edged sword."

UNITY

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in all.—Ephesians 4:4-6.

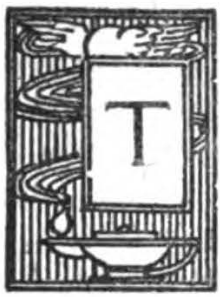
Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

—*Longfellow.*

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MAN'S RE-CREATION, GOD'S IDEA

C. B. PARSONS



HE expression of All-Life takes place through activity in form. The only conception of active livingness is that of enjoying more of life, consequently the perpetuation of God's eternal livingness within man is accomplished through man's re-creation. Wherever you find re-creation "as a little child," you realize God enjoying the consciousness of his Being.

We realize, as knowledge increases, that the essential nature of God is threefold. To be conscious of anything at all we must realize a certain relation between it and ourselves, and according to the way in which it affects us we recognize ourselves as standing related to it; and that constitutes the basis of our knowledge. Man's consciousness of the body is inherently one of dominion, and as he realizes himself to be the creation of God, he recognizes that such a relation is the reciprocal of God's consciousness in himself. Inasmuch as consciousness is the final expression of any creation, we see that life is composed of God, man and consciousness; each the necessary correlative of the other. God finds in man the expression of Himself, through man's enjoyment of His life-consciousness in the body.

Man postulates the idea of something which prevents him from continually enjoying more of life. This something we call evil, in a creation we recognize to be infinite, and if such a thing were to possess any reality, would imply the existence of two equal powers in constant conflict—one of good, the other of evil—thus denying the infinite nature of God and of life itself. That which is the cause of all imperfection is ignorance, or the conception that evil is a subject of knowledge as well as good, and thereby attributing to it a substantive existence of its own.

In this idea we are dealing with the realm of conditions, wherein we are conscious of the effect, but ignore

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any more antecedent cause than the condition preceding. The body is consciousness conditioned, and the environment is the expression of the man in consciousness. No one else lives in the environment I do; I cannot be at the same time in the condition of another, nor in any other than my own. The world of my body and environment in which I live is the complete expression of my relation to it, and this relation is produced through my ideas of how it affects me; so my ideas are the cause of my condition. Understanding is the only power that enables us to know anything; Mind is then the Creator, Ideas the Creation, and Consciousness the expression in fulfilled formation. It is our ideas of the reality of evil which prevent us from realizing the fullness of good, or the full enjoyment of living.

Ideas exist eternally in God, and are brought forth into manifestation through the will and imagination of man. Man can no more divest himself of the creative power of thought, which is spontaneously radiating through him, than he can conceive of himself as without life. The knowledge of All, or the power of God, active in the formation of all things, visible or invisible, is, was and will be eternally the creator and supporter of the universe of form. Man expresses in consciousness the Divine Being, the "*I Am* that *I Am;*" that is, the beingness that I myself am. This action is the perpetual self-contemplation of God, or All-Being.

The Divine Being is infinite—a whole or unity—in whom everything has its being. It is eternal All-Life, always present everywhere; it is absolute, the only power there is, and which can be nothing else than life in itself; it is immutable, unchangeable, never more nor less. It is *all*, without cause, without end; but living the whole of the All, in which man is as His breath. He is formless as the sunshine, above being, his breath the life we live, the All-Being we express in living consciousness.

Wherever our consciousness is, there we are present ourselves. If I contemplate myself and my work as being the cause and source of my livingness, God is being expressed through me as a separate portion of the whole, in

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exactly the degree in which I am able to realize my own capacity. This mode of being is limited to myself and my relations with others, and implies a continual struggle against some other element possessing greater capacity, moreover resulting in ignoring the self-evident nature of God as Life in the Absolute, which because we are a part of Life, must be formed in us in just the *way* in which we provide. The consequence is a diminution of the realization of life, and final death, which is simply a reciprocal period of re-awakening from self-imposed oblivion of livingness, to resumption of a later activity in life.

The physical body of man is designed to be the living consciousness of God, and as such must be potentially the perfect expression of that which God is in himself. Primarily, because we know God to be All, we realize that All-Power is *in* him; that its activity is in him, and never without him; so conservation of all-power within us is a necessary factor in our conscious evolution. Man is the expression of the Creator, and as such, his innermost nature is that of creative activity; possible to achieve in its full perfection only through a realization of identity with the *only* creative power there is, for the purpose of allowing it complete and harmonious expression through us.

Creation does not take place by making something out of outside materials, for there can be no materials outside of the Infinite All; nor is it possible through the reproduction of a like kind by transferring a portion of its substance to the thing produced, for here is implied a separation and a multiplication of the One into the many, a destroying of the nature of the Creator. Creation is the result of the action of Mind in the Idea.

This Idea forever subsisting in the mind of God is, to begin with, life, and must be love as well, for the pure motive of life lies in increasing enjoyment of livingness; and again it must be wisdom, an all-inclusive perception of eternity. Furthermore it is power, for there is no other or opposing element, and peace and harmony for the reason that the whole must be in perfect accord, and beauty, for the same

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reason of harmonious proportion. Finally, it must be the living expression of all these in joy, for the reason of the pleasure to be found in limitless self-expression in everlasting progression of perfection to ever greater realization of Being more perfect.

This Divine Idea is forever the life of every form, and man will recognize within himself the potential qualities involved therein, without form, and yet that which enables him to enjoy consciousness. Man's re-creation is God's Idea in realization.

I know that God is the Creator of all things; that he is the Source, or "Father;" I am the Idea, or "Son;" that all things are without form until re-created or expressed in my consciousness; that to "know" all is to realize all, or receive everything in consciousness; that if God is all, there is nothing but that which is God's idea, there is no other being than that which *I Am* in him; that *I Am* is the expression of all that the Father is, and in me there is nothing lacking perfection. *I Am*—the life-wisdom—guides my will to be that which I am in peace, beauty of abundance, and in joy of re-creation. In God I will trust as a little child, in faith and obedience, for the Father worketh hitherto, and I work as in him.

FAITH

HATTIE E. BAKER

When we know the right of living
  Then the old has passed away,
And with clearer vision seeing
  Comes the dawn of new-born day.
Truth illumined stands forever
  At the portal of our souls
And the liberty of action
  Is by Faith alone controlled.

"When a fit of complaining seizes you, pause awhile and try to estimate, at their real worth, those things for which you should be really and truly thankful, and your mood of ungracious discontent will vanish."

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REALIZING THE SPIRITUAL

MARIE ANDERSON



HILE listening to some music one evening this message floated across my mind: "Only the consciousness lives." It came as clear and distinct as if spoken by a human voice, and I sat almost dumbfounded, as this wonderful Truth unfolded. This was something I had known all my life, and yet it was new, for I realized then that I could direct this consciousness.

Shortly after this we moved to a strange city, and while I worked the best I could to realize God's abundance, it seemed as if the old poverty thought would crush me until at last I took this stand: that I would not give of my substance to feed error; that God is light, and in him is no darkness at all. I then saw that the thought that had held me in bondage was the belief that God's supply was spiritual, while the money in my purse was material, and the two did not harmonize.

A few days later in the Silence, I saw at the center of my being as a bucket with a lid which fitted very tight. Two people were struggling to pull the lid off, and I heard one of them say, "If we pull real hard now, we will get it off." And when the lid was pulled off a stream of pure spiritual life flowed through me, and I knew this was what God gave us to build the perfect world. I saw then that error was a parasite feeding on this substance.

The Bible says, "Keep thy heart with all diligence; for out of it are the issues of life." The consciousness is God's and Christ is the spiritual realization of this Truth. This realization came to me when I turned my back to error, and I was instantly healed.

A few days ago I was confronted with a new problem and after turning in thought to God, I affirmed: "I can only see what God wishes me to see" (I have often closed myself to mortal thought). I found when I finished treat-

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ment that I was almost blind. At first it frightened me, but after treating a short time I was able to overcome the trouble. I realized that things that we see with our eyes are beliefs, molded spiritual substance. I understood what Christ meant when he said, "All things are possible to him that believeth."

Every word is a mold into which this spiritual substance is poured the moment we give it place in our consciousness. There is no power apart from the Word, and we must "pay to the last farthing" for the words that do not express God (Good), and as we become quickened by the Spirit we must watch all the more carefully, "For unto whomsoever much is given, of him shall much be required."

"I give the right-of-way to Christ; I have no will but the will of God," is an excellent affirmation when the way seems dark, and the one that looses me from bondage, and which I try to keep uppermost in my mind. A couple of years ago I had periods of depression which were always followed by pain in my lungs, and several times, coughing up blood. I read the article in UNITY on "Exploring the Soul, and Healing the Body." Then I began to analyze my mental condition and found that during the depression I kept saying over and over to myself, "I am wasting my life." As soon as I discovered the error it was not difficult to destroy it. When we come into a realization of this wonderful Substance in which we live, move and have our being, we understand why Christ said, "Watch, I say unto you, watch and pray, that ye enter not into temptation."

"Let's you and I resolve
Not to worry,
But just to know,
That God will show
The way to go."

Whatever you can aspire to and imagine and believe in, you can demonstrate, in your character and in your life. —*Nautilus.*

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INWARD PREPAREDNESS

GRACE B. CUMMINGS

"Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh.—Matt. 24:44.

THE WORD we hear on everyone's lips in these days of strenuous living and striving for principle is "preparedness"—preparedness for economy and supply of food for the outer man, preparedness for an efficient army and navy, preparedness for all emergencies, preparedness for helping our brother nations in their struggle, in demonstration of the old adage that "an ounce of precaution is worth a pound of cure." How glad and willing is each one to lend his energies and help toward furthering this preparedness, in love of our dear and beautiful country, and to hasten the reign of brotherly love and peace in the world.

But while all this outer preparation is going on, listen to the still inner voice, "Be ye therefore ready, also," ready —not for death and passing on to a fuller life—but attentive and ready here and now for whatever that inner voice directs us to think and do, living in constant preparedness for the Divine Spirit to show us his will. Only by "practicing the presence of God," by watching and waiting continually can we be ready.

In the preceding verse of Matthew 24 we are told that "if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken into." But we do *not* know when God's voice may desire to commune with us and direct us, and it is often such a still, small voice, that unless we are "in tune with the Infinite," our ears are not open to hear and receive it, and "the Son of Man cometh at an hour when we think not." So we miss some special blessing that he had for us and for others, and just that opportunity may never come again.

Let our earnest prayer be that we "abide in the secret

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place," so that we may be ever ready to hear and obey the voice of the Spirit within us. With Longfellow—

"Let us labor then for an inward stillness,
An inward stillness and an inward healing,
That perfect silence where the lips and heart
Are still, and we no longer entertain our
Own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits
That we may do his will, and do that only."

"HE MADE THE STARS ALSO"

The pungent air blows in from off the lake,
The trembling leaves a gentle whisper sigh,
The mirrored trees a dancing skyline make,
And all is peace with night and silence nigh.

Deep down beneath the crystal bosom shine
The stars, serene and pure and brilliant white,
Beneath that miry, vile, and sluggish slime
Appears the heavenly gala dazzling bright.

Each noble thought, God's image pure—a star.
Transcendent to a finite, vulgar sense
They shine through meanness vile; surpass by far
The mirky shroud of natures, souls, immense.
Rejoice in this: forget the things that mar!
In every mortal bosom shines a star.

—*A. Courtney Parker.*

I would not enter on my list of friends, though polished with good manners and fine sense, yet wanting sensibility—the man who needlessly sets foot upon a worm or in a verdant step may crush the snail at evening crawling in the public path. But he who hath humanity—forwarned! Will tread aside and let the reptile live.—*Selected.*

"Remember this day to keep it holy."

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

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THE PRACTICAL APPLICATION OF THE GOLDEN RULE

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."—*Jesus.*



PERHAPS no mode of conduct has served mankind so universally as that implied in the Golden Rule. The essence of the Golden Rule is found in all religions and is almost identical with Jesus' way of expressing it. This rule has been the foundation especially of commercial ethics. Business men pride themselves on their "Golden Rule Religion." Look over any general list where men are required to register their religious tendencies and you will see simply "G. R." specified. This speaks for itself.

The application of the "Golden Rule Religion" has generally been considered an easy matter. "If you owe me money, I wait with a certain Christian patience until you pay it." "I permit you to specify certain regulations in a business transaction, because I would hope to be as kindly dealt with were I the chief actor." "I feel kindly toward you, because I should like to have you feel kindly toward me." "I am held up and robbed, but am glad to let the highwayman escape without a word." "I sympathize with you when you are 'down and out,' because I would receive the same consideration under like circumstances." "I do you a good turn because I might need your assistance in the future." All this is a good illustration of the world's manner of handling the principle contained in the Golden Rule. This method is well and good in establishing a moral code, but this application should not be construed to be the fulfillment of the spiritual law laid down by Jesus.

Regarding the Golden Rule as a fundamental principle, and a law working for the exaltation of Good, in which all permanent laws are founded, and upon which Jesus based his words, the Golden Rule is not subject to

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conditions, but rather all conditions should come under its jurisdiction.

Since the fulfillment of the "law and the prophets" rests upon the right application of this Golden Rule, it is wise to look at it from the inside and get the true interpretation of it. The object of its fulfillment is not petty personal gains or any form of selfishness, neither is it the fostering of false pity and sympathy. The strong must bear the burden of the weak, but in such a manner as not to keep the weak forever in their limitations. If you were the one struggling with some handicap, physical or otherwise, what would ye that men should do to you? You would want to receive strength, courage, freedom, and if need be, a visible expression of these qualities. You would not want pity, blame or charity, but some quality of fellowship and love that would lift you out of the condition.

Keeping the Golden Rule is just another method of forgiveness, or giving for the error the Truth. It is doing in thought, word or deed the kindest thing in the kindest way. It is doing that which uplifts and encourages. It is exalting those principles that promote the general welfare of humanity as a whole. More than likely it will demand doing the hardest rather than the easiest thing. It requires no great strength of character to gloss over errors, because it would be the most peaceful way of handling the situation. Errors allowed to seethe in inner turmoil come forth eventually in sudden fury. The true way to handle error, the way which would lead to permanent harmony, is the way of the Golden Rule—making it possible for the offending one to see his faults, and at the same time point out to him the remedy. The one that can do this, the one who keeps the Spirit of this Rule, does it in kindness and love, and from the standpoint of Principle, and in so doing personal gains are overlooked and personal resentment at interference offset.

A man walking down the street discovered another man whipping a dog and interfered. "This is my dog, and I have a right to whip him," said the bully. "This is God's dog and I have a right to interfere," said the man governed

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by the Golden Rule. We can't go wrong with God and a desire to express good as our sure foundation. Starting with this premise and acting from this standpoint in wisdom and love, we can be sure we are doing the right thing, however at variance with "common usage or custom" it may appear.

Living in accordance with the Golden Rule enables one to speak of faults and virtues alike, and lifts one above any *personal* attack or praise. All activity is either God-directed energy or man-made force. It is the expression of the One Power in either a right or a wrong relation. Conduct, good or erroneous, is no longer related to the godly or ungodly man, but is rather a question of understanding God or being ignorant of him. Realizing this truth begets in the heart a feeling of tenderness for the most depraved.

There is no more reliable standard of conduct upon which one may depend at any time than the principle of action contained in the Golden Rule. Gold is symbolical of pure substance. The demonstrator of this rule can rest assured that when he images the good for his fellowmen, he will bring into manifestation out of the pure Substance of Spirit, interpenetrating the universe, the things that are best for mankind. Seeing the sick, the halt, the maimed, physically or mentally deficient, the one in spiritual understanding knows instantly what it is that he should do "unto them," and without regard to personality visions the health, the freedom, the fullness of life—God's gift to his children—as the "things" the needy ones most desire. This does not interfere with personal will, but is in itself an opportunity for the *individual* to uphold the reality of Truth, and dissolve the falsity of error.

With this understanding of the application of the Golden Rule, it is very easily discerned why Jesus added, "for this is the law and the prophets." The "prophets" in our consciousness are our spiritual ideals—those qualities of mind through which we vision the good desired. All men are desiring and seeking the good in their own way, and it is perfectly safe to believe that bringing the good into expression in the lives of mankind is the highest gift one can bestow

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upon another. "Greater love hath no man than this, that a man lay down his life for his friends." We know that Jesus was not talking about dying for one's friends, for his absorbing theme was *abundant life.* He was emphasizing the truth that when we "lay down" our personal opinions and desires, and give our minds to the exaltation of God, we are pouring into the universal treasury of mankind a potent energy that will bless and purify the race, because it gives them only good. This is accomplished under law, and it is important that we understand Divine Law and its application to our daily duties, if we are to be of greatest service to humanity.

The operation in human consciousness of the Golden Rule involves both the uncovering of error and its forgiveness. Do not imagine you are keeping the Golden Rule because you kindly permit error to grow and flourish in those most dear to you. You need not audibly denounce it (unless this method seems the wisest way in particular instances), but you can allow the Word of God to have such an activity in the silence of your Being that the emanations from this center of Truth will transform your environment and offset the growth of the tares in your own consciousness and those about you. Isn't that what "ye would that men should do unto you"? It is this application of the Golden Rule that will help you to eliminate from consciousness those ideas which are no part of your real nature; help you be the highest type of manhood and womanhood possible of attainment; help you establish perfect wisdom, health, peace and poise in a foundation that is eternally to be depended upon and finally help you to bring into expression your Spiritual Self.

QUESTIONS AND ANSWERS

What is the evidence today that "the harvest truly is plenteous" and that "the laborers are few"?

The effects of sin—disease, sickness, pain, sorrow and death—are everywhere manifest. Those who are sufficiently quickened in spiritual understanding to be able to speak the Word that heals and uplifts are comparatively few. But

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they are daily increasing in numbers, and many are earnestly saying, "Here am I; send me."

In what way can you demonstrate that prayer will increase the number of missionaries and hasten the salvation of the world?

Prayer and praise have increasing power. When Jesus multiplied the loaves and fishes, he first gave thanks, and by prayer and praise brought into expression the increasing power of the Word. Missionaries are needed at home quite as much as abroad, and "salvation" means much more than the acceptance of a formal religion which saves men after death. It is the quickening and uplifting of the whole man, spirit, soul and body, here and now.

What can the churches and we as individuals do more than we are doing to bring about the salvation of sinners?

The best way to bring about salvation is for each individual to learn what salvation is, and bring it about in his own life. Salvation is the redemption of the whole man, here and now. It is an intensely practical matter, having to do with every phase of human experience. It heals the sick, supplies with God's abundance all who have need, casts out demons, raises the dead, and makes of man a new creature, not subject to sin and death.

Did Jesus give the same power in those days to all his disciples as he did to the twelve?

Jesus gave all power to all who worked in his name. But their ability to receive and use the power depended upon their faith. The same is true today. Our use of the power is according to our faith in it. This is a law and Jesus stated it thus: "According to your faith be it unto you."

What is the limit of the power which Christ gives today to ministers and other active Christians?

There is no limit. But it all depends upon the faith of the individual.

What evidence can you give, if any, that there are those today who have the power to cure disease without medicine?

The fact that many are healing the sick by purely spir-

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itual means without any medicine is proof that they have the power. They understand and have faith in the power of prayer and the spoken Word of God to do all things, and are receiving according to their faith.

What evidence can you give that all Christians have the power and do cast out unclean spirits?

The fact that they are doing the works. "By their fruits ye shall know them." Those who exercise faith in the power of God are today casting out the demons of false appetite, lust, and every form of the selfish carnal man—putting off the old man with his deeds, and putting on the new man who is renewed in the image of him that created him.

Repeat from memory the names of the twelve apostles.

Peter, Andrew, Judas Iscariot, James the son of Zebedee and John his brother, James the son of Alphæus, Simon the Canaanite, Philip, Bartholomew, Thaddæus, Thomas, Matthew. After the death of Judas, his place was filled by Matthias, who was chosen by lot. Jesus evidently did not sanction this choice and he made Paul the successor of Judas.

Who became the outstanding members of the apostolic company?

Paul, the Seventy, and all who did the works commanded by Jesus: "Preach the gospel, heal the sick, cast out demons, cleanse the lepers, raise the dead."

Why were the twelve forbidden to work among the Gentiles and told to confine themselves to the house of Israel?

Israel represents the spiritual mind in man, and in all reforms, appeal must be made to the spiritual consciousness. The Gentiles, representing the "natural man," cannot understand spiritual things.

Apart from other reasons, what wise diplomacy was there in getting the Jews to accept Christ before preaching him to the Gentiles?

"The letter killeth, but the Spirit giveth life." "Spiritual things are spiritually discerned." The record of Jesus and his work in Palestine has a deeper significance than the

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merely historical account would indicate, therefore this Scripture should be interpreted in the Spirit. The Israelites represent the real man, the true spiritual nature; the Gentiles are typical of the unregenerate state of consciousness in man. All reform begins by appeal to the spiritual nature. "It is the Spirit that quickeneth." When the spiritual nature becomes quickened, the whole man is regenerated and renewed. All true reform works from the within to the without. The Gentiles are the external consciousness. Nothing permanent is accomplished by beginning with the external.

What is the best news the world has ever heard?

The best news the world ever heard is Jesus' proclamation, "Whosoever liveth and believeth on me shall never die."

What has the preaching of the gospel accomplished for the world?

The preaching of the gospel has called the attention of people to the Truth. In those who have become spiritually quickened so that they have discerned the real meaning of the gospel, it has brought health and peace and plenty and whatsoever they ask, believing.

Apart from the miraculous curing of the sick, the deaf, the dumb, the blind and the insane, what has Christianity done and what is it still doing for these unfortunates?

Formal Christianity has no real help to offer the class mentioned. True Christianity heals them, and teaches them the knowledge of the Truth that will keep them whole. By the renewing of the mind, that is, the change from error thoughts that cause sickness and deafness and insanity, etc., to the Truth that brings health and life abundant, a complete transformation in mind and body is made.

Would Jesus have given them the same instructions, to take no money with them to pay their expenses, if he had sent them to a Gentile nation?

Jesus sent his disciples out without money or purse, to develop in them faith in God as their supply and support. His method does away with all commercialism in religion. There is a law of giving and receiving. The disciples gave

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freely; the law assured them that they should receive freely, and they were taught to step out in faith in the unfailing spiritual law. They could demonstrate the law just as perfectly among the Gentiles as the Jews, because not men, but the law was their resource. The Jews did not accept Jesus. They could not be depended upon for supply.

Why does the obligation still rest upon us to liberally support the gospel with our means?

Because of the law of giving and receiving. To receive freely we must give freely. However, the gospel to be "supported" is not a formal religion which needs the support of men, as charity, but the living message of life, the good news that is given "without money and without price." We give, not to "support the gospel," but to fulfill the law of giving and receiving.

What sure rewards come to us through receiving the messengers of Christ?

"He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." By receiving the messengers of the Spirit, the mind is open to the blessings of the One Presence and the One Power.

LITTLE INTERPRETATIONS

"Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."—Matt. 14:27.

God is Substance, firm, enduring, unchangeable, eternal. This is the ground of man's faith, by which he is upheld and sustained through every experience in life.

* * * * * *

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17.

"The letter killeth but the Spirit giveth life." Rites and ceremonies are of no value. We should avoid the traditions of men, in all the forms popular today.

* * * * * *

"Him that cometh to me I will in no wise cast out."—John 6:37.

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Life is one and should be unified in Spirit, soul, body.

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"He hath done all things well; he maketh both the deaf to hear, and the dumb to speak."—Mark 7:37.

We should all be doing the mighty works done by Jesus, not only in the healing of others, but in awakening and restoring our own inner powers.

* * * * * *

"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them."—Isaiah 5:11.

Man's desire for stimulants is really a desire for more life. An intemperate man can be healed by declaring that his desire is satisfied with the substance of spiritual Life. Intemperance is not confined to the drinking of alcoholic beverages, but includes all forms of eating and drinking that make man the slave of appetite.

* * * * * *

"Thou art the Christ, the Son of the living God."—Matt. 16:16.

Man should not identify himself with personality, but should know himself as the Son of God.

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"And Jesus said unto him, If thou canst! All things are possible to him that believeth."—Mark 9:23.

"All things are possible with God." "All things are possible to him that believeth." Instead of trying to excuse lack of faith by saying, "The day of miracles is past," we should bring ourselves right up to the standard set by Jesus Christ and say, "I can do all things through Christ which strengtheneth me."

* * * * * *

"In heaven their angels do always behold the face of my Father who is in heaven."—Matt. 18:10.

The teachable spirit opens the mind to the understanding of spiritual things. All the pride of mortal knowledge must be eliminated from consciousness to make way for the Truth.

* * * * * *

"Be ye kind one to another, tenderhearted, forgiving

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each other, even as God also in Christ forgave you."—Eph. 4:32.

Forgiveness is a necessity because of the Law of Being, which is Love. According to this law, before one can expect forgiveness himself he must grant forgiveness to others.

* * * * * *

"Unto us a child is born, unto us a son is given."—Isaiah 9:6.

The child "born" in the consciousness is the Christ. The Christ baptism quickens the whole organism of man, and gradually there is formed within him the Christ body. This body is spiritual, everlasting, because it is made of the Substance of Spirit.

MISCELLANEOUS COMMENTS BY THE EDITOR

When in the silence and in dreams we see a little child, we may know that the Christ body (Jesus) has begun to form in the subconsciousness. Then we should be careful and not let the subtle desires of sense rob the young child of its vitality, and thus kill it out of consciousness. The young child must be cared for and fed daily with spiritual thoughts or it will wane and finally pass out of mind, and we will find ourselves back in the old sense state with Herod in supreme control. Watch and pray, cultivate the things of the Spirit, and the Christ-child will grow daily in wisdom and stature.

* * * * * *

You have no reason to fear any prophecies of evil. Every seed brings forth after its kind. You are sowing seeds of Truth in your mind daily, and according to the law you will reap as you sow. Why should you be disturbed about the reaping of others? You have the promise of safety and protection. When doubts and fears arise center yourself in the One Omnipotent God and affirm:

"Divine Love and Wisdom protect me from all harm. I am housed in God and no evil shall come nigh me."

* * * * * *

God is the All and in all. Man is the offspring of

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God and should live consciously in him. God is Spirit—Mind. This Mind is composed of ideas, and these ideas have expression. Christ is the perfect Idea in God-Mind of spiritual man. Man is created to express God. When man decides to follow his own personal leadings, and chooses to know and enjoy something besides the law of God, he is said to fall into sin. When sin has done its work it brings forth sickness, poverty, death, etc. "The Truth," when known and conformed to in thought and word, will free man from these evils.

* * * * * *

Man evolves consciousness according to fixed laws of Being. There are rules governing the development of a conscious identity, with all that that implies, exactly as there are rules governing mathematical demonstrations. The student in numbers knows that he is not limited in the use of the principle—all he has to do is to follow the rules and go forward. So in working out the problem of life, man is not limited so long as he conforms to the Law of Being as revealed to his spiritual consciousness.

* * * * * *

Saul was a child of Nature. Had he lived in this country he would have been called a "cow-boy." He was hunting his father's drove of asses, and not finding them, dropped in to consult Samuel, a prophet, who was also evidently a finder of lost property. Samuel was impressed with the young man, and being informed by the Lord that Saul should be made king, the prophet anointed him.

Saul means *personal will.* He represents the consciousness in its natural estate. It is willful and stubborn, shy and impulsive, yet very brave under great stress.

The will is a very complex phase of the mind and its paradoxes often perplex the most acute. The character of Saul has always been a puzzle to Bible students and ministers.

A study of one's own personality will reveal the character of Saul. He is that in us which lies very close to sense-consciousness.

When the personal will is wholly given up to sense-

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life, it is a Gentile. When it recognizes Jehovah and has a semblance of spiritual understanding, it is an Israelite. Saul was recognized by the Lord and selected by him to be king. Yet there was not strict adherence by Saul to the spiritual law. He consulted soothsayers and mediums, when he could not at once get a response from the Lord.

People who are under the dominion of personality are very liable to be led away from the Great Universal Truth, through a desire to know temporal things instead of eternal. When you are very anxious to know the future, and slyly seek the so-called wisdom of the public medium, or clairvoyant, you are under the dominion of wavering human will.

When we are sure of our premise in God we do not fear the outcome, and always know that we shall succeed in every good work.

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All of the brain-centers in the body send out an invisible energy and Substance, which can be seen under right mental concentration. Center your mind at the life-center, and thoughts of life will respond. This is the law—speak the word and it is manifest. "I speak of strength, and lo, he is there." Consciously turn the vital emanation into your organism by your thought of it as part of your invisible body. In the Jesus Christ regeneration this must be done daily until the whole body is spiritualized. Of course there is much more to the process than the Substance side. The most important part to most people is the harmonizing under the Divine Law of the erroneous thoughts that have materialized the finer forces of the body.

* * * * * *

To find the kingdom of God within make statements like these, silently and aloud:

In abundant, boundless, omnipresent Life, I live, move and have my being.

In enduring, unfailing Strength, I live, move and have my being.

In All-Power I live, and move and have my being.

In Divine Love I live, and move and have my being.

In Infinite Wisdom I live, move and have my being.

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In pure Substance I live, move and have my being.

* * * * * *

Although we are far removed in our religion from the orthodox Christian church, we have the utmost respect for and appreciation of its work.

Pope Pius saw beautiful, flaxen-haired Saxon girls exposed for sale as slaves in Rome, and, moved with compassion, inquired where they came from, and sent priests to convert their people to Christianity. Paul forsook everything and endured indescribable miseries that he might teach people the Truth. The Christian religion has for two thousand years kept an army of unselfish soldiers in the field, who have worked in all sorts of ways, nearly always with uncertain compensation, for the betterment of the human family. Statistics show that Christian ministers receive an average of about $500 per year. This certainly does not warrant a display of "purple and fine linen."

But orthodox Christianity has not comprehended all of God's revelation to men. There are new and more practical possibilities in it, and we have discovered some of them —but not all. We are seeking to prove that the Christian religion is a marvelous system of therapeutics that will heal man of all diseases and make his body immortal. That it will also show him how to provide for his daily needs without labor. By "labor" we mean that work which worries and wears men out. In addition to this, Christianity will make, right here in the earth, all the conditions that have been for ages promised to man in some far-away heaven.

We are in various ways proving that our interpretation and use of the Christian doctrine brings about these results, and those who have studied and participated with us are our firm friends and supporters. In view of these facts we do not hesitate to ask for temporal help in carrying forward the work. We furnish the ideas, you supply the material things. In the language of Paul, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?"

Millions of dollars are annually raised in this country

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to educate foreign heathen, yet we find a greater need among the heathen right at home. We are doing our best to show them the way to be saved from their sins, sick bodies, and get into heaven (the kingdom within) right here and now. Is not this a great work, and should it not receive the generous support of every philanthropic soul? We think so. We ask every reader to help us extend the circulation of our publications, that the people may be educated.

Our work is steadily prospering in spite of large additional expense, but we could do vastly more good if a larger number of people could get our literature and instruction.

We have often heard men regret having given money to relatives and friends, but never a complaint of this character where the money went to churches or religious institutions. This argues well for satisfaction in giving. "It is more blessed to give than it is to receive." If you want real joy, give to the good, and look to God for your reward. It will prove the happiest investment you ever made. People who make a practice of giving to good works a part of their annual income have secret joys that testify of the approval and reward of God.

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Men, as a rule, have a vague idea of the manner in which mind produces results. They know that it has power, but the orderly working of that great power few understand. When man understands just how mind works, and observes the Law, he will never have any sickness. When a machine is out of order, the machinist first locates the difficulty, then makes his adjustment and repairs. When the body manifests inharmony, some of the faculties of mind are working out of tune with the Law. In order to restore harmony one must know what thought is producing the discord.

The Law is set forth in the Scriptures, and when man comprehends and works under it, he shall fulfill in his world every desire. The six days' creation are symbolical of the bringing forth, not only of Divine Mind, but of every man's mind. The fundamental faculties are set forth in the first

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chapter of Genesis. The first day's creation was that of light. "And God said, Let there be light, and there was light." Light is spiritual understanding, and has to do with ideas. Prayer and praise make these ideas manifest. God, the Universal Mind, is here as light. The universe is filled with ideas, and man, through concentration, draws them into his consciousness. Prayer is the accumulative energy of the mind. Mind must grip ideas and bring to earth these heavenly messengers. How this is done is explained in the second day's creation—it is through faith. You have an idea of *life*, which is innate in Divine Mind. Through prayer, and thinking and aspiring to the great Universal Life, you receive into consciousness this *life* Idea. At first you feel the life flow only, while concentrating, but you make it substantial through faith. You believe in the continuity of the Ideas in Divine Mind, and you lay hold of them in substance or faith. The Ideas, the Words of God, are perpetually alive. When you have laid hold of them, the next step is to form them. This is the work of the faculty called imagination. On the third day the Word went forth, "Let the dry land appear." Here is the third step in mind, and the exercise of mind.

These processes of mind are in everything that we do. First, ideas come; then we lay hold of them, and then we form them.

Man is coming to the place where he will do away with muscular work. We will never be free from weariness until we learn to do everything in mind, backed by spiritual understanding. When we get hold of our spiritual faculties, or disciples, they will do the work for us.

To what extent have you cultivated your mind? Your faculties are at work all the time. Are you directing them? We know these things but we do not consider them as we should. It is not enough to take it for granted that they are true. We should have *understanding*, and then we shall work with the Law of Being. It may be difficult at first to change the trend of your thought because of the lack of *I Am* direction, but you will succeed if you persist.

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In hypnotism, whatever is suggested to the mind of the hypnotized one is there pictured and carried out. Hypnotism is mental dominance; dominance of the body and of the mentality that controls it. The *I Am* should always be in authority. It is wrong for one to control another or to make suggestions that interfere in any way with another's freedom. True treatment is the education of the thinking power. Hypnotism is simply wrong use of the imaging power of the mind.

* * * * * *

Faith is the substance of mind. If faith had to do with the framing of worlds, it may have something to do with framing our bodies. The disciples said, "Increase our faith." Jesus said to them, "Have faith in God." We must have faith in something Supreme. Selfishness is disintegrating, but faith is integrating. It is a substantial quality, and when it reaches into the body and affairs it builds them firmly. Stop hoping, and lay hold with the mind of the real Substance.

Every man has a church. His spiritual consciousness is the church of God, and the church has twelve elders. These twelve elders are the twelve faculties of mind, and they carry out the ideas of Divine Mind in the congregation, or consciousness. We do not always realize this, because we do not bring into consciousness the organizing faith-substance. We have thought that spiritual things were vague and indefinite, but this is not true, for the only real, tangible things are the things of Spirit.

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In seeking Truth, some get so anxious for results that they fail to lay a solid foundation through faith in things spiritual. The roots of a tree must be very deep, and when the storms come it must bend to them. It is not wise to be too tense and resistant. We are not to be whiffled about by every word of doctrine, but are to know what is true. We are not to follow what someone else says, nor what our sect or school has taught, but are to think for ourselves. You do not find Truth by hard study, but by realizing it in the quietness of your own soul. Know

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that you are the offspring of the Divine Mind, one with it, and that all its wisdom and knowledge and substance are open to you when you place yourself in faith, and acknowledge your oneness with it. Say, "I do know. In Spirit I know all things. The inspiration of the Almighty gives me understanding."

Are you looking to the Spirit of Truth as your guide into all truth, or are you depending upon some man or woman, or some bible as your authority? It is your privilege to be free. It is not what the church fathers taught, but what does your indwelling Lord teach you?

Hold in mind the perfect image which you wish to demonstrate. "Is it not written in the law, Ye are God's and Sons of the Most High?" Some people think this sacrilege, but it is taught from beginning to end of the Scriptures, which many accept as final authority, that man is made in the image and likeness of God; that we have lost sight of that likeness, and that we must be, and are being, restored to it. Since we are transformed by beholding, we must continually see ourselves as we are in Spirit and in Truth, and deny every adverse thought which pictures us as weak, and sinful, and sick, and lost.

* * * * * *

Jesus had his disciples with him when he multiplied the loaves and fishes. He looked up to heaven and blessed them; then broke and passed out to his disciples, who distributed to the multitude. This is an illustration of the way the mind works. Ideas conceived in consciousness are given substance and multiplication through prayer and blessings, then distributed to the body through the great nerve centers, which are the disciples. When this great law of mental increase is more fully understood, body vitalization through mind action will be a universally accepted truth. Man can take a very small quantity of food and through interior spiritualization fully satisfy his needs.

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SUNDAY LESSONS

SUNDAY, JUNE 24.

THE INCREASING POWER OF FAITH.—Gen. 15:5-18.

5. And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6. And he believed in Jehovah; and he reckoned it to him for righteousness.

7. And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8. And he said, O Lord Jehovah, whereby shall I know that I shall inherit it?

9. And he said unto him, Take me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon.

10. And he took him all these, and divided them in the midst, and laid half over against the other: but the birds divided he not.

11. And the birds of prey came down upon the carcasses, and Abram drove them away.

12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

13. And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full.

17. And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch that passed between these pieces.

18. In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

SILENT PRAYER: *I have faith in the increasing power of my true thought.*

This is a lesson of encouragement to those who are

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faithful, yet see no fruit of that faith. Abram was childless, and he asked the Lord what should be given to him, as it seemed that another would be the heir of his house. The answer is, "Fear not, Abram, I am thy shield and thy exceeding great reward." Whoever works under the Divine Law is protected, and the result is sure. Active faith in the spiritual powers of Being is productive of tremendous results eventually. We may not have any evidence outwardly because of some idea we are holding to that prevents the manifestation. The Lord told Abram that his seed should be in multitude as the stars of heaven. Prof. Camille Flamarion says that the best telescopes reveal one hundred millions of stars. Celestial photography penetrates further still, and the number becomes so great as to be beyond practical computation. This illustrates the generative power of faith exercised in the right place, which is the formless substance of Being. Do not pin your faith to the things of form; they are limited and can bring you but a limited reward. In the formless you have the free range of the whole expanse of heaven, and your results will be like its innumerable stars, beyond computation.

But you may not have the fulfillment of this faith in God until you have opened the way in your consciousness for its descent into externality. But keep on *believing*. "And he believed in the Lord; and he counted it to him for righteousness." Then proceed to find out why you do not have the evidence. Abram said, "O Lord God, whereby shall I know that I shall inherit it?" Then follows instructions for a sacrifice. Some ideas on the sense plane must be sacrificed. A heifer, a she-goat, a ram, a turtle-dove, and a young pigeon are mentioned; that is, give up the idea of physical strength (heifer) and realize that its source is spiritual. Give up your human will (goat) and let the Divine Will work in you. Deny away all subconscious resistance to the working of the Divine Law. Let confidence and peace pervade your mind (dove), yet know that swiftness (pigeon) is characteristic of all action in things spiritual. Look for a swift fulfillment of all you have had faith in. In

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all this process you are to drive away the "birds of prey," or mortal thoughts, as did Abram.

What evidence have you that you will get the fruit of your own good thoughts? That which you have already accomplished. The animals which Abram sacrificed unto the Lord represent what has been overcome and mastered in sense consciousness. You have also developed the ability to protect from the devouring thoughts that fill the air, your inner vitalities.

The concluding verses indicate that faith has yet a deeper work to do in subconsciousness. When the Sun of Divine Understanding seems to go down and we are left in darkness for a time, fear falls upon us. This is the reflex of subconscious ignorance. The temple has not been fully cleansed of past errors which have been in possession of the body and are secretly carrying on their savage orgies below the line of consciousness. These Amorites are a race inheritance and their seat of action is the generative function. They are overcome by the faithful who trust in the Lord and purify themselves both within and without—that is, in thought and deed.

SUNDAY, JULY 1.

TEMPERANCE LESSON.—Rom. 13:7-14.

7. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8. Owe no man anything save to love one another: for he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

11. And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed.

12. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13. Let us walk becomingly, as in the day; not in revelling and

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drunkenness, not in chambering and wantonness, not in strife and jealousy.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. .

SILENT PRAYER: *I make no provision for the flesh, to fulfill the lusts thereof.*

A strong desire in the consciousness for a fuller realization of energy leads most people to stimulants. The remedy, then, is substitute the real stimulant for the false. So long as man wants, he will seek the satisfaction of that want in one way or another. If whiskey is taken away from the drunkard, and nothing given him in its place, he will continue to crave it. If he be given a substitute he will transfer his desire to that; for instance, morphine or cocaine. But if he be given the real stimulant, which is the "more abundant life" mentioned by Jesus, he will find his desire in possession of its own, and both he and his friends will see that it was not evil but good seeking satisfaction.

The first step, then, in healing the drunkard in ourselves or another is to withdraw all condemnation and censure, and affirm the law of Love. There is a very close connection in Being between Love and Life. When we love one and pour out to him that subtle essence of the soul which stirs the heart-center till it glows like a furnace, we are moving to action the energies of Being, and a great law of mind equilibrium is fulfilled. Thus, "He that loveth another hath fulfilled the law."

A man once testified that he healed himself of drunkenness by saying, whenever the desire for liquor came on him, "I do not love whiskey, I love God." Here was a practical application of the law of love to the healing of desire lost in the wilderness of sense. The sense-man is constantly reaching out for the more abundant things of existence. The Spirit within is constantly saying, "Let the children of Israel go forward." We drink the bitter waters and are bitten by the serpents of sense whenever we try to satisfy this inner craving from the mortal plane, because it can only be satisfied with higher things. Our desires are

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from God and must be fulfilled in a God-like way. This sense man must be "lifted up as Moses lifted up the serpent in the wilderness."

The minds of those whose bodies are saturated with the lust for tea, coffee, tobacco and liquor, are in darkness. They are asleep in sense thought, which is a state of coma. Those who are in the light can help them to dissipate this darkness by casting off the "works of darkness." Deny for them that they are mentally bound to the various thoughts that make up the drunkard's world. Say with the conviction of authority, "Awake thou that sleepest, and Christ shall give thee light."

"Put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." These lusts of the flesh are many and they help one another. For instance, it is found by actual experiment that abstaining from meat lessens the appetite for liquors. It is said that there never was a vegetarian drunkard. Meat sets up a fever in the stomach that calls for something to cool it and we drink more than the system needs in consequence. Those who abstain from meat find that they do not care for tea and coffee. There are tea and coffee drunkards, and they need healing along with other boozy ones who make provision for the flesh.

Fear and the belief in the power of evil paralyzes the will, and man is weak because he does not know the omnipotence of his *word*. Let there be a clear understanding that man is spiritual and has dominion over every emotion, function and appetite. Let all condemnation for sin and weakness be forgiven and mentally denied by everybody interested in the case, and a unanimous thought of the presence and power of Spirit affirmed. Remove by denial all fear of the besetting sin and all condemnation of self, sensual appetites and lustful passions.

This simple and absolutely true way of handling false appetite has healed thousands, and will reform the most hopeless case when faithfully applied, either by the individual for himself, or with the help of a spiritual healer.

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SUNDAY, JULY 8.

THE TEST OF FAITH.—Gen. 22:1-13.

1. And it came to pass after these things that God did prove Abraham, and said unto him, Abraham; and he said, Here am I.

2. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place which God had told him.

4. On the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you.

6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt-offering?

8. And Abraham said, God will provide himself the lamb for a burnt-offering my son: so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12. And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

13. And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

SILENT PRAYER: *Though he slay me, yet will I trust him.*

In the development of the spiritual faculties there is a movement of the consciousness in an ascending scale, which

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is understood by the one who is having the experience, but is quite difficult to explain to those who have not entered that degree. The *faith* faculty gets stronger at each trial, and when obedient to the Divine Guide—the Lord—it finds an added pleasure in the exercise of the functions of both mind and body at every upward step.

Every function of man's organism is at its foundation spiritual, and when exercised as designed by the Divine Mind, every breath and every heartbeat is a song of joy. Even the seeming sense functions may be spiritualized, and become sources of unending pleasure, but when they are under control of the animal part of the man, they are demoralizers of the body. Under Divine Guidance this demoralization, which mere animalism has produced, must be purified through the descent of the fires of Spirit. This is what happened to Sodom and Gomorrah, which cities represent the functions pertaining to generation.

When we have faith in God and the ways of Spirit, we are willing to give up all our material pleasures, if such be the instruction of the Inner Guide. This is symbolized by the sacrifices so often referred to in the history of the children of Israel. The body and its vitalities are in perpetual action. That action is progressive, when under the Divine Law. When that law is disregarded, there is retrogression, which brings a sense of discomfort, and finally pain. It is frequently through pain that we are brought to see that we have departed from the Divine Law. Then, if we have common sense, we hasten to find that law which will give us pleasure. Abraham found it in entertaining the messengers of the Lord, which messengers are the higher ideas that drop into our minds when we meditate upon spiritual things.

Within a year after the wickedness of Sodom and Gomorrah was destroyed, Sarah bore a son whom they named Isaac, which means *laughter*. That is, after giving up the mere animal gratification of the sexual nature, and purifying the mind of sense thoughts, a greater pleasure was experienced from a more interior action of this same function. But this also must be raised to a higher plane of conscious-

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ness. In each of these ascending degrees in bodily transmutation there is a residuum of the last degree remaining in consciousness. This must be purified, that the whole man may be a fit temple for the Holy Spirit.

As this lesson shows, the sacrifice in this case was the ram (symbol of animal generation), though it seemed that the experience through which Abraham passed called for the slaying of Isaac, the whole consciousness. We find that these degrees of unfoldment have their trials as well as their pleasures, and those who have but a transient faith in the wisdom and power of the Spirit are apt to give up before the process is complete. The "land of Moriah," to which Abraham was told to go to make his sacrifice, means *the bitterness of the Lord*. So we find in the changes that take place in the consciousness there are sometimes very bitter experiences, and it takes a stout faith to believe that good will come out of them. But it always does if there is a steadfast obedience and faith in the goodness of God. Great power in spirit and in body grows out of this steadfast overcoming. Abraham became the father of a multitude, "as the stars of the heaven, and as the sand which is upon the seashore."

SUNDAY, JULY 15.

THE JOY OF THE LORD.—Gen. 24:58-67.

58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them.

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62. And Isaac came from the way of Beer-lahairoi; for he dwelt in the land of the South.

63. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming.

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64. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel.

65. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself.

66. And the servant told Isaac all the things that he had done.

67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

SILENT PRAYER: *I meditate upon thee day and night and my soul is filled with joy.*

Faith in God and obedience to the Divine Law bring forth a serene peace and joy. This is the son of Abraham and Sarah, *laughter*—the spiritual meaning of the name Isaac. That the development of these qualities does cause one to become inwardly happy and outwardly serene, Christians well know. Jesus had this inner happiness and he passed it on to his disciples—"That my joy may be in you."

As one feels a certain inner satisfaction after having done a good deed, so after having repeatedly followed the promptings of the Spirit to righteousness, there is an accumulated fund of satisfaction that finally breaks forth in *laughter.* This son Isaac did not come to Abraham and Sarah until old age, or until they had accumulated a *faith consciousness.* Abraham *laughed questioningly,* hopefully, when it was announced that Sarah should bear a son in her old age. Sarah *laughed* incredulously, but mingled with joy when the promise was announced to her, and both *laughed joyfully* with thanksgiving—and Sarah's friends *laughed* with her, when Isaac was born. ("Which thing is an allegory."—Paul.)

Isaac was not noted for his achievements; he represents the serenity, peace and joy that man has when he accepts spiritual things as real and lives "as seeing him who is invisible."

Those who have faith in the Divine Law and follow it to the giving up of all personal possessions, as did Abraham, are blessed with abundance of every good thing. Abraham is represented as rich and prosperous, a prominent

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man of his time. Spiritual graces are also added and there is constant increase of good. The happy Isaac consciousness claims its counterpart in Rebekah, whose name signifies "a noose," or "a rope with a noose," *i. e.*, "a young woman whose beauty ensnares men." Faith and obedience bring joy, and spiritual joy links man with the beauty of nature without. Rebekah is represented as coming from Nahor, which is supposed to be in Mesopotamia, a country far beyond the limits of the sacred land of Israel. "And Isaac went out to meditate in the field at eventide: and he lifted up his eyes." And Rebekah "lifted up her eyes, . . . and he loved her."

Thus is portrayed the union of the devout, joyous soul with the soul of the Divine Natural.

WITHDRAWAL OF CONDEMNATION

Say to the people around you, I see you in perfection and do not condemn anything in you.

As you withdraw accusation it is also withdrawn from you.

Judge not, that you be not judged; for each man's judgment of another falls back upon himself.

This is the Spirit of God which Paul said is freedom.

The way to get freedom is to give freedom.

You are not under the old Jewish belief of law and letters unless you choose to hold yourself there; you are in the new Truth dispensation, which Christ shewed forth, of light and liberty.

Begin today by withdrawing from the world all accusation. Live in pure thought, and the external will correspond with your within. Heaven means freedom.

The Bible lives today because of the spirit of its teaching, which, when understood, is life and liberty. It is an uninteresting book to those who have veiled the Spirit and are blindly reading after the letter, which means law.

Call out the good in every one by seeing from the standpoint of Spirit, which maketh alive.

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Society of Silent Unity

313 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY

(Silent Unity Department)

Unity Building, Tenth & Tracy Ave., Kansas City, Mo.

CLASS THOUGHT

June 20 to July 20, 1917
Held daily at 9 p. m.

Jesus Christ is Here, Raising me to His Consciousness of Life and Wholeness.

PROSPERITY THOUGHT

June 20 to July 20, 1917
Held daily at 12 m.

The Riches of God's Kingdom is the Foundation of my Prosperity, and my every Need is Fully Supplied.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from June 16th to July 16th, 1917.

June 16th to July 1st—Matt. 5:14, 16: "Ye are the light of the world. A city set on a hill cannot be hid. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

July 1st to July 16th—I John 3:18-19, 21-22: "My little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall assure our heart before him: if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

Judging from the tone of your letter, you seem to have two standards of purity and living—one for the married and one for the unmarried. Under the Divine Law, there is but one standard, and it is the same for all. God is Law; Principle, unchangeable, unalterable, and he does not make exceptions for individuals merely because they have gone through some ceremony of man-made law.

Thoughts are continually forming conditions in your body and environment, and the conditions correspond exactly with the character of the thoughts. You can readily see then, how important it is that you free yourself from all thoughts of condemnation, either for yourself or for others. Hold in mind only those thoughts that you would have made

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manifest. The little child learning to walk wastes no time in useless grief over his unsteady steps and frequent falls, but keeps right on until he attains the mastery.

Do not give your time and substance to regrets for the past, but let it be as waters that have passed away, and enter into your new life in Christ Jesus. Read carefully the Truth given in John 8:3-12. If you are earnestly seeking to express the Truth now, you are no longer under condemnation for the past. This point is emphasized in the last of the verses referred to: "Neither do I condemn thee: go, and sin no more." The illumination of Spirit has come to you, and the important thing is that you "sin no more."

* * * * * *

"Is it necessary that you know the specific things meant if one asked you for help, most sincerely voiced in this plea or prayer: 'Who can understand his errors? Cleanse Thou me from secret faults'?"

The prayer, "Cleanse Thou me from secret thoughts," would not be the ideal one from a Truth standpoint. It keeps one in the orthodox idea of a far-away God who works independently of man. The Truth is that man must recognize God as the Higher Self within him and let this mighty power assert itself through his cooperation. (Read John 5:17.) Prayer should be specific and definite. Every prayer should be more a realization that one has what he wants. Affirm specifically health, freedom, prosperity, or whatever is desired.

While one gets the results through asking the Father to show him the wrong thought which keeps him from realizing the Truth, this showing very often comes through man searching himself. For instance, if one wants health and at the same time knows that he is afraid of some person or condition, or is "hating" someone, or trying to force another to do as he desires, he need not ask the Lord to show him anything—the Lord is, through conscience, constantly bringing it to his attention. If one fears or hates he cannot expect to demonstrate health, since one brings the Truth into manifestation through a realization of the all-powerful, everywhere-present Divine Love. Such a persons's prayer should

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be: "There is no room for a belief in fear or hate in the Mind of Truth. God is omnipresent Love and in Truth I manifest his Love."

You will see therefore that it is necessary to deny and affirm definitely instead of making a general sweeping statement.

* * * * * *

In the Absolute there is only one God and Father of all, who is above all and through all, and in you all—Spirit, Mind, Omnipresent, Omniscient, Omnipotent. There is One Lord, Christ—the Son, the Perfect Man Idea in Divine Mind. This Christ, or Lord God, is also in every individual and is his real, true inner Self. There is One Holy Spirit—the Comforter, the activity of the Divine Idea, the Perfect Man within us in its work of expression. But people have different thoughts and opinions and beliefs in regard to God, so in the relative "there are gods many and lords many."

As we come into the full understanding of Truth and are lifted up out of the limited and personal into the Christ Consciousness, we come more and more into conscious union with the One Absolute Principle of Truth, and our language is purer and clearer; we are more careful of our words that we may use the right ones to express the exact Truth.

The statement to which you refer—that of one individual asking the God in him to speak to the God in another—does not state clearly the true meaning of the one who mentioned it in that way. She no doubt realized that God—Spirit—is One God and is Omnipresent, is the same in each of us; also that it would not be God speaking to God, but rather the One Spirit in which there is no separation would be asked to awaken the consciousness of the other individual, whose name she spoke, to what she believed to be the truth along the particular line of her desire.

One really has no right, however, to go into the consciousness of another to seek to influence in any personal way. For healing, freeing or general quickening and awakening it is all right to speak the Word of Truth for another, but

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true Love and Understanding always remembers that each individual has right to exercise his own will and understanding in choosing his way. We can pray that the dominion of Spirit be established in another, and that he be awakened to the Truth, but must let him take such action in all things as the Spirit in him directs.

* * * * * *

"Sickness is unto death, and death is to the glory of God," is not in the Bible. It would be well for the one who told you it was, to study the Bible more carefully. Then he would find the many texts on health and life. In John 11:4, in speaking of Lazarus whom he raised to life, Jesus said, "This sickness is *not* unto death, *but* to the glory of God." God was glorified by the raising of Lazarus from the dead, thus proving the truth of the teaching of the Christ that he was the Resurrection and the Life; not at some time in the future, but right when it is needed. He said, "Lo, I am with you always, even unto the end of the world," and we are assured that he is the same, yesterday, today and forever. So Christ, our Resurrection and Life, is ever present with us and in us, and his promise is, "And whosoever liveth and believeth on me shall never die. Believest thou this?" (John 11:26). "If a man keep my saying he shall never see death" (John 8:51).

As to death being to the glory of God, the Bible is so full of the thoughts of life and joy and wholeness and praise and long life, that we always wondered at the texts found in Psalms 116: 15, and 37:37, for they seemed so directly opposed to the thoughts brought out all about them. Then in looking through the Leeser Translation of the Old Testament, which is a Jewish Translation, and the most correct one that can be obtained at present, we found these two texts read as follows: Psalm 116: 15, "Grievous in the eyes of the Lord is the death of his pious ones," and Psalm 37:37, "Mark the perfect man and behold the upright: for there is a happy future to the man of peace." This latter spoils a good funeral text, but it certainly corresponds much more harmoniously with the remainder of the chapter. Please

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read Proverbs 8:36, last clause; Isaiah 38:18-19; Ezekiel 18:32 and 33:11; Hosea 13:14 and Romans 6:21-23. The inclosed booklet, "The Teaching of Scriptures Concerning Eternal Life," gives many texts showing that the will of God for his children is life and not death.

* * * * * *

As you begin to establish a consciousness of Truth you naturally come into the realization of more abundant life in the body. The Life Idea has its center of consciousness in the loins, and the quickening you experience in this region should not be stamped by the Adam consciousness as something to be ashamed of. Purify your thoughts, and realize that all the activity of your body is spiritual. If you stamp this activity with spiritual thoughts, that it will become; if you persist in calling it an animal activity, that it will become to you. You, through your *I Am*, give character to your body and you place upon it the stamp of divinity or flesh, according to your thinking. Make this declaration: "All my seed is now transmuted into life-giving energy, and I am uplifted in mind and body."

Establish a consciousness of God as always present and lift all your thoughts by thinking that only the good can come to you. Do not be ashamed at any expression of life in your organism, but seek to understand it. Your body is the temple of the living God and only the Good can dwell in it.

* * * * * *

God is Love. God is Spirit—Mind—and Love is one of the Ideas in Divine Mind or one of the qualities of God. So are Life, Substance, Wisdom, Intelligence, Power and Strength, God qualities. Please see the inclosed booklet, "What Practical Christianity Stands For," for an explanation of the true character of God, of man, and of man's relation to God.

God is also Principle, Omnipresent, Omniscient, Omnipotent. The orderly working out of the Principle is Law in perfect expression. In the text you mention, the "Lord" has reference to the "Law." When the wrath of God is

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spoken of in the Bible it always has reference to man's breaking the Law or not working in harmony with it; thus bringing "evil" upon himself, the direct result of his wrong-doing, for the Law is that "whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The text in I Chron. 28:9, means that if Solomon served the Lord, or in other words, obeyed the Law of Being, with a perfect heart and walked in understanding and wisdom, all good would be his; he would bring it into manifestation in his life and surroundings, but if he ignorantly or willfully disobeyed the law of good he would bring trouble to himself. He would close his consciousness to the wisdom and guidance of the Spirit, thus be "cast off." He would dwell in this inharmony that would result from the separation in consciousness from the Father, forever—that is, just as long as he continued to think and do evil. But whenever he would repent, change his mind and begin to keep the law he would again, through continuing in obedience, bring about Divine Order and Peace.

God is not a man that he should repent or change his mind, one time being pleased and another angry, sending sometimes good and sometimes evil. He is Spirit, always every-where-present Good. We are told that every good and every perfect gift cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. See James 1:13 to 17.

* * * * * *

Relative to your citation to apparent misquotation: You do not specify the UNITY to which you refer, and therefore we can neither explain nor state positively; but whenever a Bible verse is placed in quotation marks, we always intend and endeavor in our writings to follow exactly the wording given. If not quoted, of course this is not expected.

Then again, there are several standard translations of the Bible, the wording of each being quite different. The King James and the Revised Version include the

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entire Bible. The 20th Century, Rotherham, and the Emphatic Diaglott are translations of the New Testament. The Leeser Translation is of the Old Testament only. As all of these are equally authentic, we do not confine ourselves to any one of them, and this may explain why the wording of some Scripture differs from the version you read, and to which you are comparing it.

* * * * * *

"There is a Spirit in man, and the inspiration of the Almighty giveth them understanding." This Spirit abides within each one, and is the Source of all wisdom and understanding. In all our work, we encourage and teach the individual to come into conscious union with this Spirit of Truth within his own soul. When one goes directly to this Source, he does not need to depend upon others for his guidance. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

* * * * * *

We know from understanding and from observation that to enter into the unfolding of the psychic realm without first having established a consciousness of *I Am* dominion, is both detrimental and destructive. In the God-designed man, all the ideas of the consciousness are to be directed and controlled by the Lord God, or *I Am;* when this is the case, all the faculties of Mind unfold in an orderly and harmonious manner. Union is made with the All-Knowing Mind, and the soul and body harmonized with the indwelling Spirit.

In the case of developing the soul through mediumship, etc., the will of man is given up to other directive entities and man eventually loses his natural power and dominion. Psychic vibrations are thrown into the body, which deplete and oftimes debase it. The soul is not the Spirit of man, but is made up of both conscious and subconscious thought entities. One never knows, when he surrenders his

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will to these thought egos, just what he is liable to unearth. The fact that the body is depleted under such practices is sufficient proof that it is a dangerous proposition. "Know ye not that the body is the temple of God?" The body of man is to be preserved and redeemed, not destroyed.

The fact that you are able to foretell events and incidents of a negative character is no great honor to Truth. The only lesson to be learned from such experiences comes when one is grounded in Truth, and, through speaking the Word, aid in offsetting the discord. God is the *only Presence* and the *only Power.*

Your soul is hungry for Truth, else you would not find yourself attached to the teachings of Unity. We are not in any way attacking personalities, but do endeavor to exalt Principles which work for the good of one and all. What you want is a free, unprejudiced look into Principle (not what we say or what you think) and then shape your Life accordingly. There is only one teacher, the Spirit of Truth within you, and man is able, when he is willing, to discern what is eternal good, or what is temporary pleasure.

* * * * * *

The law of tithing was given by Moses, as a means of supporting the priests in their religious work. The Pharisees observed this law; not because of their love of giving to the Lord's work, but because they felt they must do so. In the 23d chapter of Matthew Jesus explained how far this mere formality falls short of the Divine Law. Absolute redemption can come only through consecrating our every thought and act to serving God. Jesus Christ is our great Example and Teacher in demonstrating this Truth.

* * * * * *

Our object is to point you to your own indwelling Lord and to help you to find him. When you have found him and his kingdom of righteousness and peace and plenty, you will be satisfied, but never until then, and when you become continually conscious of his Presence within you, you will not need to go, even to us or any outside healer, for help, for you will receive all the good you need and desire from the Source of all Good, your own indwelling Lord. Until one

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does come to that place, however, it is much better to go to one who understands the Truth, for help, than to material remedies, for they (medicines) are harmful and do not lead to life, while the command of God through James was, "Is there any among you afflicted? let him pray. . . . Is there any sick among you? let him call for the elders of the church; and let them pray over him, . . . And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

* * * * * *

The text you ask about, "Cursed be he that doeth the work of the Lord deceitfully and cursed be he that keepeth back his sword from blood" (Jer. 48:10), follows a charge from the Lord to destroy Moab.

"Moab" means "carnal mind," "lust born," "turpitude," and when the individual enters into the overcoming life he receives the commission to destroy—to cast out the carnal mind or personal, limited self. This is the self to which Jesus referred when he said, "If any man will come after me, let him deny himself." When one takes up this work he must not be deceitful about it by keeping back part of the price, as did Ananias and Sapphira (Acts 5:1-2), or seeking to save some of the mortal self—the goodliest of it as Achan did (see Joshua 7); for if he does these things he will be cursed, that is, he will not attain the happiness, peace of mind and life that comes only to the whole-hearted and true. Nor must he be negligent (see margin) in his work of wholly dying to the carnal mind, for the lazy and slothful man will not win the prize which is set before him—eternal Life, preservation of the entire man, Spirit, soul and body.

The sword in this text represents the Word of God. We are told in Hebrew 4:12, "For the Word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Jesus, in his overcoming of the limitations of the mortal, sweat great drops of blood (Luke 22:33), and the man who is following him in the regener-

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ation must not keep back his sword, even from blood. He must not refrain from speaking the Word of Truth, even if at times, when the passing away of the mortal consciousness is taking place, it seems to take his very life, which "blood" represents. But words of denial must always be followed by strong declarations of Life in Christ through which he will be renewed, lifted up and resurrected into the Christ or Spiritual Consciousness of Life and Peace and Blessing and Wholeness.

* * * * * *

In the matter of serving meat or giving medicines to the other members of your family who are not yet awakened to the Truth, you must be led by your own Light—the indwelling Holy Spirit. No one can tell you just what you should do in the working out of details. Some find it best to take what steps they can, without bringing about too much outer inharmony, and then trust the Spirit to deal with those about them and make a way to take further steps in the right direction. If you do not feel that it is right to eat meat you can refrain from doing so, if just now you feel it wise to go on serving it to the others, all the time trusting the Lord to open the way for you to be free from handling it. But it is not always, if ever, best to try to "force" conditions to change, especially when they involve the free will and rights of others, but be patient, *knowing* that the Spirit is working everything out right. One must not forget or become negligent in trusting positively in the power of God to lift him out of all limited and error conditions, and in taking each step forward as he is enabled to do so.

In regard to your second question, we do not teach that there is no death. This was the serpent's lie to Eve, "ye shall not surely die," and so-called Christian people all through the ages have tried to deceive themselves and others into the belief that death is not death, but only the entrance into eternal life in bliss or torment. Of course the real, Ideal Man of us cannot die, neither can he express without a body, and in the process of regeneration the body must become perfectly unified with the soul and Spirit, and the entire man

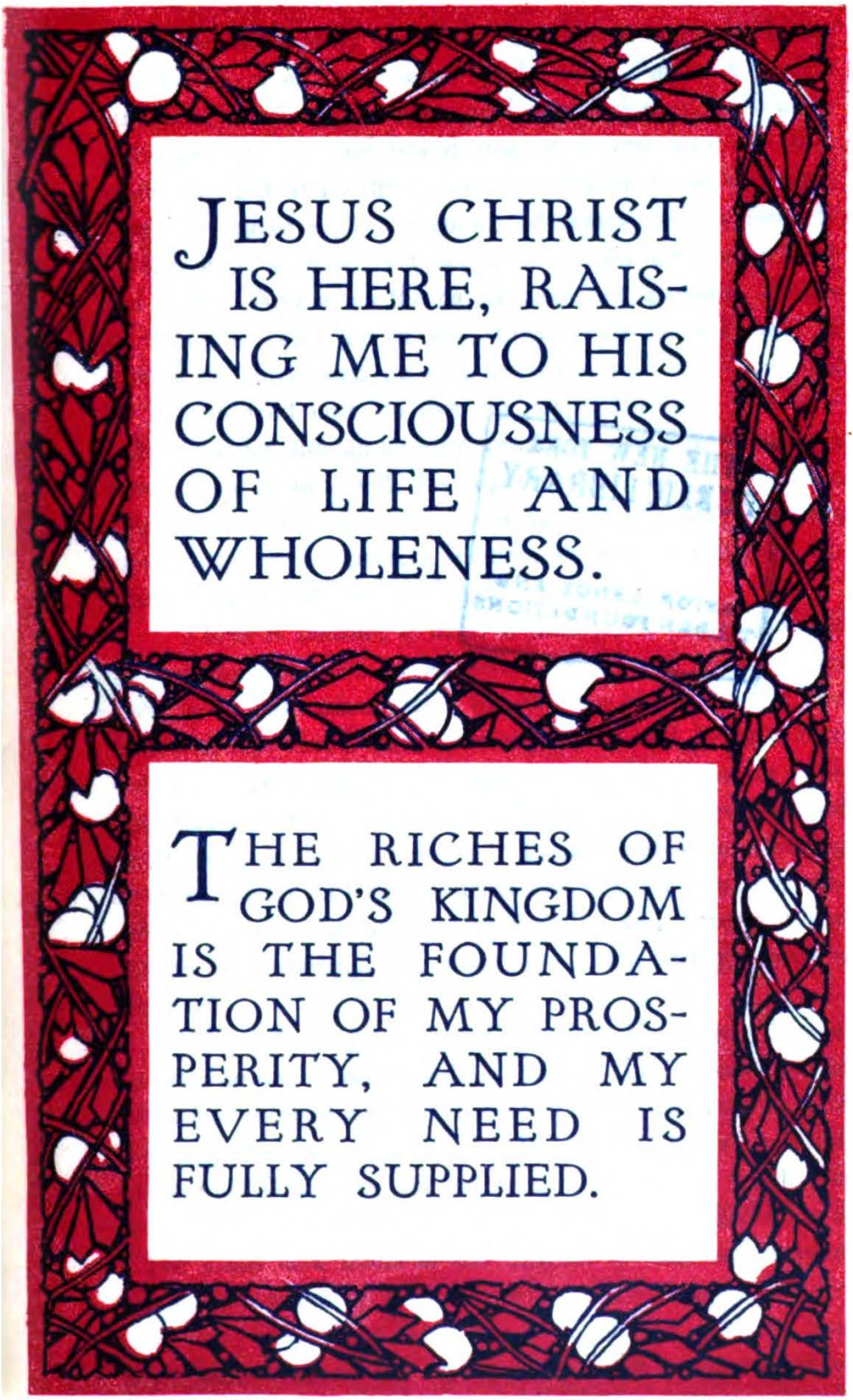
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become preserved alive; the outer manifesting the perfection and immortality of the inner. We do not consider it profitable to indulge in speculation as to the condition of those who have failed for the present to demonstrate eternal life. This keeps the mind divided, so that it is unable to concentrate on the Life Principle within, which we seek to express more and more abundantly.

It is necessary to learn to rightly divide the Word of Truth in order to know just where and when and how to apply the different lines of Truth brought out in the Scriptures. In the text you mention we are told to "agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." In another place we are instructed to "resist not evil," and in still another the word is, "Resist the devil [adversary] and he will flee from you." Each individual must know within himself, and he will know if he is watching and praying for light, guidance and overcoming power, just which of the foregoing admonitions apply to his specific experience.

The first two, "agree with thine adversary quickly," and "resist not evil," would, we believe, apply more often to outer conditions, environments and those who seemingly oppose us in the outer; for to meet them on their own plane of resistance would only serve to make matters worse. If one obeyed the injunction given in Matthew 5:25 literally, he at least would be kept from having "court" experiences, with the resulting inharmonies. Then there are times when these texts apply to the inner, and the "prison" would be limited or "bound up" states of consciousness from which one must be freed before he can make further progress. Strong resistance which is of the personal, always binds up the organism, and neither mind nor body is free to do its normal work until it is, through the Christ Word of Love and Forgiveness, set at liberty. The "price" would be the reaping in full of the error or adverse sowing.

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We can hardly see, however, that to agree with our adversaries in an inner sense would be to "make a perfect surrender to all earthly riches and carnal desires." We are not sure that we understand just what you mean by that statement, but at no time should one surrender to carnality. One can agree with a seeming adversary, and outwardly "suffer it be so now" yet not surrender his mind or will to the error. And when the carnal appetites, passions, desires or thoughts come up in one, then is always the time to "resist the devil, and he will flee from you." "How can he that is dead unto sin live any longer therein." In himself he cannot, though he may seemingly submit to things that are not in accord with his highest ideal, yet it is only a "suffer it to be so now," knowing that the way is being opened up for his perfect freedom to make the highest attainment of spirituality and Life.

There is seldom, if ever, a time when one is justified in resisting the devil or adversary outside of himself. In fact, as he overcomes within himself, the outer will fall into line with the Good that he is expressing and living. One sometimes has to take a firm stand in the Truth, in his dealing with outside people and conditions, but he never should resist them, as this only serves to bring about more adversity to meet. Many of the thoughts and conditions within ourselves that we look upon as undesirable and adverse, when agreed with lovingly and taught the Truth kindly, prove to be good.

The following texts from Romans 12:18 to 21 seem to open up one's understanding along the line of how best to overcome seeming evil. "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. [The Lord here refers to the Law of sowing and reaping. See Galatians 6:7 to 9.] Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

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THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

When man comes into the consciousness of the Truth that he is the offspring of God; that God's perfect Son is the Christ within every individual, and through relating his thoughts to the perfect ideas of this Christ Mind within, he can bring harmony into expression in his mind, body and affairs, he naturally lifts his heart in a great spirit of devotion to the Source of all Good; praise and thanksgiving quicken the consciousness to a fuller understanding of the principles governing the expression of wholeness and perfection, and are in themselves a healing treatment. Direct the attention within, and in a spirit of exaltation speak positive words of Truth. Give your own indwelling Lord the substance of your thoughts, and you will experience a cleansing, both within the body and in your affairs.

Innumerable people are proving the healing power of the Spirit, and pour forth their joy and thanksgiving in the many letters received by the Silent Unity Department. We wish to share this joy with our many friends and publish below extracts from letters received recently:

HEALTH

Willsboro, Pa.—I had the worst case of catarrh of head and throat for two or three months. I wrote to you for prayers after two month's suffering and trial of three doctors who did not give any satisfaction. I began to improve in two weeks after writing you, and now am feeling good; no throat trouble in any way.—*Mrs. B. H.*

Booneville, N. Y.—Before receiving your reply my

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little daughter and I were both healed of colds. We thank you. Enclosed is a love-offering. May it help spread the good work of Christian Unity.—*Mrs. C. L.*

Lowell, Mass.—Last Wednesday night I wired you for prayers for my husband's thumb. As a result the thumb is healed and I write now to express my deep gratitude. On Friday last the case looked very bad, and the hand was under very serious diagnosis (my husband is himself a physician). However, on Friday the healing process began and in a short time the angry swelling disappeared from the hand and the ugly sore healed about half over. Since then it has progressed rapidly and I cannot be too thankful to Christ and the power of the Spirit which you have directed in his behalf. It was truly wonderful and my husband, who does not yet understand, has expressed his astonishment again and again at the strange and extraordinary behavior of this infection.

I want to tell you what the thought of the Silent Unity workers means to me—simply to think of you in the middle of the night, in the mental distress, or in the calm of happiness is like reaching out to touch God's hand—as if God were made more living, actually tangible. I can imagine no greater or more noble work than you are doing. Ever since childhood I have longed to be able to demonstrate the law of healing, but found nowhere encouragement, save in my own heart. You are the first and only to satisfy my ideal of the expression of God. May Heaven keep you and increase your power.—*Mrs. E. C. P.*

Pilot Rock, Ore.—I am entirely well of rheumatism. For this I thank and praise God.—*Mrs. J. N. S.*

North Portland, Ore.—Just after I wrote you for prayers for my little girl she went into lobar pneumonia. The day my letter must have reached you, the words came to me, "God is able to cut this pneumonia in two. It cannot run its course. There is no longer any pneumonia there." That evening the fever broke and the doctor pronounced her out of danger. Also she came out of it without any cough, though coughing terribly when it began. I cannot give thanks enough for her wonderful recovery.—*A. B. E.*

Scotts Mills, Ore.—Last October I wired you to minister to my son who was very low with typhoid fever and Bright's disease. I wired you on Monday night so it would be delivered to you early the next morning. At five o'clock Tuesday morning the doctor telephoned us to come to the hospital as J. was dying. Of course, his wife was very much frightened at first, but I said, "Your husband is not

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dying. He is going to live." I then got out an affirmation I had received from you before and I said, "No matter what the doctor says or how appearances seem, we will stick right to this affirmation: 'The active, free-flowing life of God in you renews and heals your entire body.'" I knew that by this time you had received my telegram and were speaking the Word of Life for him. Although it seemed he had sunk into the stupor of death, in about half an hour he began to rally and from that hour has improved. He is now back in his office, well and happy. I am very grateful to Almighty God and to Unity for his deliverance. I am trying to show my gratitude by helping those around me.—*N. E. G.*

Omaha, Neb.—I wrote you the 9th of this month for treatments for my sister who was sick with pneumonia. We never expected her to get well. Now, this is just a little over a week and she is up and around. We had two nurses for her and they said they never had such a case or saw its equal. I have studied Unity nearly four years, but such demonstrations as my sister's case give me more faith than I ever had before. God is our help and he hears our prayers. I praise, bless and give thanks to God and Unity friends for their help in speaking the Word.—*Mrs. Wm. B. W.*

Hoquiam, Wash.—Our little son was in bed for nearly three months with tuberculosis. We had two doctors and both talked very discouraging so I wrote to Silent Unity for treatment. It hasn't been many weeks and my boy is up and outdoors playing. I had given up all hope of his ever being well again, so my husband and I both praise God for his wonderful work.—*Mrs. J. A.*

Port Angeles, Wash.—Some months ago your prayers were asked for me by a good friend. I was bedridden with what the doctors called rheumatism. I was absolutely helpless from my hips down. I felt as if I were turned to stone. I had the best doctors here and although I took their medicines, I still stayed in the same helpless condition. I was absolutely discouraged at the time your prayers were asked, but from that time I slowly but surely improved until today I am once more well. I am so happy and thankful for I never expected to walk again. I cannot thank God enough.—*M. M.*

Onondaga, Mich.—I had consulted six different doctors, three of state reputation and also one doctor at our state university. They all pronounced my trouble incurable cancer. The only hope they gave me was the knife, and but

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little hope offered from that, as I had what they called intermittent heart (not able to take an anæsthetic). Now I am comparatively well and gaining every day. I attribute all my improvement to Divine Help. I have not eaten a morsel of meat in over thirteen months and I am gaining in all ways. I simply could not do without my *Weekly Unity*. The daily affirmations and the hours of Silence are my soul's food.—*Mrs. J. E.*

San Francisco, Cal.—This is to report to you that F., the thirteen year old child, whom I telegraphed you to treat about three weeks ago, has been entirely healed, the last thing to respond being the heart. She has been steadily pulled back from the grave. When I telegraphed you she was absolutely helpless, suffered intense pain, could not speak, and had all the accompanying limitations. This has been a wonderful demonstration of the power of the Word. —*L. F. H.*

Elyria, Ohio—I am inclosing the amount saved in my prosperity bank as a small thank offering for your efforts in behalf of my son who suffered during the winter with inflammatory rheumatism. My son was not able to walk when I wrote you the latter part of January, and in a few days he improved so rapidly that he was able to return to school and has attended regularly ever since.—*Mrs. R. D.*

Los Angeles, Cal.—About three weeks ago I put away my spectacles after wearing them fifteen years and shall never wear them again. I am growing in the consciousness of my perfect eyesight. "Not by might nor by power, but by my Spirit saith the Lord."—*B. B.*

Washington, D. C.—The telegram could not possibly have reached you when I suddenly relaxed all through and breathed softly as if I were going to sleep. At five o'clock that afternoon I broke out in a drenching perspiration which lasted until seven, and every vestige of fever left me, and my ears began to relax inside. I held the words, "My ears are open and free. They are open to the Truth, and the Truth is that they are perfect, healthy ears, of the same substance as Jesus Christ's risen body," and as I breathed I sent a glow of white light into them from the center of my head. I recovered faster than ever in my life before, and it was a joy to find that I could feel a response taking place every time I spoke the Word.—*M. R.*

Algona, Wash.—I had been sick since November and my son-in-law wrote you for treatment for me. The doctors said every indication was cancer of the stomach. I was

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starving, caused by an obstruction. One day it broke, and I can now eat again. I want to thank you for your kindness.—*Mrs. W. V. D.*

Seattle, Wash.—About one year ago I wrote asking your prayers for my husband who had a paralyzed limb and arm. He was so discouraged, but the help he has received has been wonderful, and he does not use a cane any more. He is so cheerful and happy.—*Mrs. H. T. P.*

Battle Creek, Mich.—When I wired you for prayers for a friend, the doctor had given her up, and had summoned the family, as she had a bad attack of pneumonia. In twenty-four hours after I sent the message her temperature was normal, and all symptoms had changed for the better. It was wonderful what God did for her through your ministrations. Even the doctors said her improvement was marvelous. The demonstration has given me a greater faith in my Father's love and willingness to aid us in all our distresses. It is certainly wonderful to know that "Whatsoever ye will ask in my name, that will I do."—*E. R. T.*

Independence, Kans.—You are certainly doing a great work for humanity, rich and poor alike. After the doctors had given Mrs. R. up to die, her sister telegraphed you for prayers. She is improving rapidly. Thank God.—*J. W. B.*

Winnett, Mont.—Since I last wrote asking your treatment for kidney trouble I have not had the slightest symptom, for which I thank God. The study of Unity has become my very life. Each page is a wonderful revelation of Truth and I am very thankful for all you have done for me.—*C. A. D.*

Galt, Ont.—I was led to offer my services for the night to nurse a very sick man (in appearance). There was an improvement by morning, so I offered to go at night until the danger was past. We claimed the One Good, One Presence, One Power and the sure results have followed. One step after another we have won the victory in the name of Jesus Christ. The friends and doctor marvel at the rapid progress in one thought to be incurable. The patient agreed in putting aside all pills and medicine. In humble joyfulness I give thanks to God to be used to bring health to the sick, light to those in darkness and spread the Truth abroad. God is all in all.—*J. M. A.*

Camptonville, Calif.—I am just in receipt of a letter from Mrs. J. L., enclosing your letter to her, relative to the treatment she asked you to give me for what I thought was

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an attack of appendicitis. I wish to thank you very much for the help I received. At just twelve o'clock, noon, that day the pain left me entirely and I have not been troubled since. I certainly feel most thankful to God for the relief given through the efforts of yourselves and Mrs. L.—*E. C.*

Webster Grove, Mo.—My little nephew is still in the hospital, but getting stronger and looking better. His mind is clear and he has memorized some nursery rhymes and part of the Prayer of Faith. The doctors are astonished, as they feared for his memory. In my last letter I told you the doctors spoke of operating on his left hip and I asked you to pray to prevent an operation. One day his mother came home and said, "They are going to operate on W. tomorrow." My heart quaked a little just for a moment and then I thought, "Silent Unity is praying to prevent this and I am too. I must not falter, but trust in God." While I was doing my work I would be holding the Truth for him. The next day the doctors took him to the operating room and administered ether, then, dear friends, at the last moment they changed their minds and decided the little fellow was just afraid to straighten his limb. So they put a plaster bandage on it and took him back to his bed. When he became conscious from the effect of the ether he was in a good humor and did not whimper. Before, if he thought anyone was going to touch that limb he would start to cry. Since then the impurity has been working out at his toes and fingers. They have not been giving him any medicine. I am so thankful for the good I have received, and I thank you for helping us in our hour of need.—*A. A.*

Luray, Kan.—Mrs. S., for whom I asked you to pray for restoration from a cancerous condition on nose and face, is healed. There is only a scar left. She had for years prayed and trusted for the healing, but did not experience it until Unity joined.—*N. S.*

Johnstown, Colo.—I thank you for your prayers for my husband. It seemed for a long time that there was no change in him and he began to think he was no better. He started to Denver on business and thought that while there he would consult a surgeon. I earnestly affirmed that he had been healed. When he reached Denver he put his hand to his mouth and found the trouble so much better that he came home without seeing a surgeon. I kept on praying that it would soon be smooth and all healed. Today he said to me, "My trouble is gone." Surely my heart has been singing praise to Him all day for his healing power.—*Mrs. A. E. M.*

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New York City, N. Y.—I am very thankful for your prayers, and rejoice to say that I began to get better the very day I wrote you for prayers for a cough and cold. I am growing stronger each day. My heart goes out in gratitude to God, and to you for your help.—*A. M. J.*

Glen Falls, N. Y.—I asked that strength be restored, and it has been. I can work half a day and not feel tired. Two years ago I was a nervous wreck. It is wonderful how I have come out and up. My heart is full of thankfulness. God bless and keep you all.—*Mrs. J. C. B.*

New York, N. Y.—Last Sunday I wrote you for prayers for my son who was quite ill, showing symptoms of lagrippe. He had gone to bed with all appearance of being very sick, but I affirmed as best I could that he would not have a run of that sickness so prevalent here, but would be well in the morning. He had taken a position, and was to be at work on Monday morning. When morning came he was much better and went to the office to begin work. I felt that although the letter had not reached you that the Spirit was working. He came home in the evening no worse, and by Tuesday he was himself again—all ill feelings and symptoms having entirely disappeared. The demonstration was complete. I thank you for your help.—*E. V. B.*

Findlay, Ohio—I sent you a telegram requesting prayers for the recovery of our baby who was very ill, as we thought, with pneumonia. My friends say that I had not reached the telegraph office when there came an immediate change for the better, and she has been improving ever since. We administered only prayer and Truth.—*J. W. F.*

Colorado Springs, Colo.—How can I thank you for helping me to realize the Truth in regard to myself and little daughter. The pain has entirely left my chest and shoulder and my little girl escaped scarlet fever, although the school nurse thought she was going to have it. You have helped me to rise from the seeming into the life of reality, where all is beautiful and glorious. What a grand work you are doing, and my heart goes out to you in thanksgiving for helping me to find God. May the best of the riches of God's kingdom be yours.—*Mrs. V. E. R.*

Buffalo, N. Y.—I want to thank you in the name of Jesus Christ for the help you have given to my daughter and myself. Both of us have had most wonderful demonstrations of your Divine authority to heal. I am enjoying good health and manifesting prosperity, thanks to God and your prayers. I have eaten no meat for several months, and feel

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God more and more manifested in all I think, say and do. Praise be to God and your wonderful work.—*Mrs. L. M.*

Kansas City, Mo.—I had my son's eyes tested and they said he would have to have ground lenses, and wear them constantly for several years. I wrote you for prayers for him, as I did not want him to wear glasses. In a few days he came home from school and said, "Mother, I do not need glasses now. My eyes are all right." So that was the last of the glasses.—*Mrs. A. N. A.*

Brooklyn, N. Y.—I did not know that my sister had written you in mother's behalf until I saw such an improvement in her condition. I am so glad that your prayers have been answered, and mother is so happy and looks for the little *Weekly Unity* and reads and reads.—*I. M. M.*

Clark's Harbor, Nova Scotia—I wired you for prayers on account of an abscess forming in my throat, and two days later it bursted and all pain immediately disappeared. Always before I had to have a doctor and special care, as I would be confined to my bed, but I was up both days and did my work, and know for a certainty that my strength came from God, in whom I live, move and have my being. Two weeks ago my mother was taken ill. For a time I allowed fear and doubt to enter my mental home, but after a little I got the mastery over them and was able to speak the Word for her. In a few days mother was able to get up. She refused to have the doctor and I am glad I was permitted to demonstrate for her. I do praise God for his love and understand more clearly than ever what the apostle meant when he said, "The kingdom is righteousness, peace and joy in the Holy Spirit."—*Mrs. W. C. N.*

Alamogordo, N. M.—I thank you for the healing prayers in my behalf. My face has not hurt me since I wrote you. My business is fine; in fact I have to work early and late to get my work out.—*Mrs. C. E. W.*

Hopkins, Mo.—My father, for whom I asked your prayers about a month ago, is now well and looks better than he has for some time. He was thrown from a wagon and hurt in the breast and shoulders, and could scarcely move himself; but thanks to you and to the goodness of God he is now well again. He is seventy-eight years old. He told my mother that he didn't believe he would ever take any more medicine. I praise God for Unity and for the Truth, that is to me the greatest of all blessings. Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!—*Mrs. M. G. S.*

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Des Moines, Iowa—Mr. R. wrote asking you for prayers for me on account of a severe sore throat, fever and gas. The fever left me soon after he wrote the letter, and the sore throat about the time you must have begun treating me. I considered it a fine demonstration, as the condition was acute. The condition of gas is just about gone now and I am in better physical condition than I have been for several weeks. I wrote you some little time ago for prosperity treatments for Mr. R. While we have not had the material realization, I know the Word has gone forth from you and the result must and will follow. I am thanking and praising God for it every day.—*Mrs. C. R.*

Kennebunk, Maine—So many times through the day I thank God for his blessings which I know I have gained through your prayers. In December of last year I was in the hospital where I had been for the third time in the year, and the doctors told my husband that I would never be a well woman again. A friend sent me a copy of UNITY, asking me to read it. I read of a case like mine and wrote you asking for prayers. I also asked God to help me and I believed he would do so. If any time I feel pain coming I read the Truth and I am relieved immediately.—*Mrs. F. J.*

PROSPERITY

Denver, Colo.—This instance of perfect trust may be of use to someone, as practical experiences are often helpful. I was ready to go shopping recently when I found my purse missing from my shopping bag. I had not used it for two days, and I kept the bag hanging in a closet. There was more than $25.00 in the purse, every cent that I possessed. I looked everywhere possible for the purse, but would not say it was lost, only *mislaid*. Next day I took a long walk, made a call, ate supper without mentioning the mislaid purse, read awhile and retired early, my last thought being that Spirit would find my purse for me. I slept well, and awoke at midnight, and instantly the suggestion came to me that a small boy had access to my room through a hall door, and that he had taken my purse. Even the thought came to me that it was now in a small hand bag that he loved to play with. The next day I found the hand bag where it usually hung in a public place. It was filled with odds and ends dear to a boy, and wrapped in a dirty blue handkerchief was my dainty coin purse, money intact. He did not know that the bills were money, but liked the color, and wanted the little

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purse. So there was my prayer fully answered. I never admitted the thought that the purse was lost, and fully expected Spirit to restore it. A friend wrote that she was in a strange city, almost without money and positively hungry, as her family had refused to send her customary monthly allowance. I wrote to her to hold with me that she was "God's image and likeness and one with him in peace and plenty." She refused to act with me, but I persistently and believingly held to the Truth, and in a few days a near relative, who had said he would never help her, sent $100 to her without any seeming reason for changing his mind. All that is good in my life has come to me from the blessed teachings of Unity.—*Mrs. S. M. H.*

Indianapolis, Ind.—You will be glad to know that my husband obtained a better position than any he has had and he receives a good salary. We have moved into a real home with sunshine and flowers and plenty of space for a garden. All of this happiness and prosperity would have been impossible without your helping us to see the true way, and how to ask God for it. We wish everyone could find the peace, happiness and prosperity which we have found, since I received your first letter in answer to mine seven months ago.—*Mrs. F. J. S.*

Denver, Colo.—Our home is so much more prosperous since you have been setting the Divine Law into operation in me and my affairs. I realize that all is God and it is his good pleasure to give us all good. Since I asked your prayers I have been prospered in many different ways. First, my son got a good position and pays for his own and his sister's music lessons. Then, a gentleman asked me to help him in his office work; something I did not know a thing about, but I realized that it was God working in my affairs and accepted at a good salary. I know that God is all knowledge and all is working out for my highest good. I find praise is one of the finest ways of bringing forth good in body and affairs.—*Mrs. E. D. W.*

San Francisco, Calif.—I received my prosperity bank yesterday, but I cannot wait to tell you what has happened thus far. Before my request for the bank could possibly have reached you, I got an increase of five dollars in my salary. Three days later my former employer called me up and begged me to come back to them with a still further increase in salary, making fifteen dollars increase in salary inside of six days. I go to my new position Monday. I have been so happy ever since writing you, and I know this

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is not the end of the blessings that are coming to me. I cannot express to you my gratitude for your prayers in my behalf.—*Mrs. I. V. M.*

Santa Monica, Calif.—It has been many weeks since I asked for your prayers. My husband had been out of work for a year and we really lacked the common necessities of life. I sent for the prosperity bank and kept reading and hoping that my trust and faith would bring things right. Many times I was sick and discouraged but I told my husband I knew you must be right that all things come through God. So I curbed my fear and impatience and at last things moved. My husband got a good position and I sold some things to pay our debts. I am so grateful and contented, and best of all I can sleep.—*Mrs. C. S. F.*

Mountain Lakes, N. J.—Prosperity has come to me in many ways: small sums of money, a big increase in my husband's business, an estate settled, a real estate trouble settled, unexpected gifts. My prayers have certainly been answered. My health has also improved. I am truly grateful.—*Mrs. J. M. L.*

Minneapolis, Minn.—Never have we been so prosperous as we have in the past two months. About the 10th of April I was afraid I would not have enough money to meet all expenses on the 15th of April. At first I thought of ways to earn money. Then the thought came to me, "My supply comes through the Father." I began to affirm, "God is my support and I will have plenty of money to meet my needs on the 15th of this month." I knew I would have plenty and I did have, and some to spare. I thank God I have learned what true prosperity is.—*N. S.*

St. Louis, Mo.—Your prayers have helped me in more ways than I can express. My son had been gone six months, but came home and gave me a present of twenty dollars. I needed this very much, as I had to raise some money by the first of May, but he did not know anything about it. I had been making affirmations all last week that "God's bounty is not withheld. I am financially fearless and free." I was rewarded so soon and it came from the place I least expected it. I am indeed grateful and thankful to you and to God, my Father, from whom all blessings flow. I never miss holding the silent thought at noon and night.—*Mrs. M. A. D.*

Albert Lea, Minn.—Thank you for your prayers in my behalf. My last concert was a great success in every way. The voice was a joy to handle. It responded in splendid fashion.—*M. B.*

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Granite City, Calif.—You may discontinue the prosperity treatments at this time for we are enjoying more than our share of prosperity which the Lord has given unto us. It is wonderful how we can be blessed if we will only thank God and praise his name for things that he gives unto us. Our business is increasing and our building is filled with good tenants and we are all enjoying good health. Praise God from whom all blessings flow.—*E. H. B.*

Brooklyn, N. Y.—I requested prayers for my own prosperity and health. My letter had hardly reached you when orders, an unusually large number, came for my work, and it demonstrated to me the power of faith in prayer.—*Mrs. M. E. M.*

West Haven, Conn.—I wrote you requesting prayers for prosperity, also for a prosperity bank. My letter could not have reached you when my son, who had been out of work for several months, received a good position. Thanks to God and to Unity.—*Mrs. F. L. B.*

New Rochelle, N. Y.—I sent to you for a prosperity bank, feeling greatly the need of a change in my condition. When I had filled the bank, things had not seemed to have changed very much, my husband's business still being very poor. I continued reading your literature, praying and making affirmations and my husband became interested too. He desired a partner and we discussed many possibilities. A chance remark from a caller at my house led my husband to a man who has lived near us for some years, a man who seems in every way the very one for the place. He is unusually upright and congenial to my husband, and the business has increased already and gives promise of big things in the near future. I know that it is all owing to your prayers and wonderful faith. I know that Divine Peace and Prosperity are ours and now I want to help others to find the same Peace.—*Mrs. M. K. K.*

Washington, D. C.—Since asking for your prayers for prosperity my son received a raise of thirty dollars per month on his regular salary. I was just going to write that there was no change in my daughter's affairs, when the day after I received your last letter she received two calls in succession to different departments paying sixty dollars per month each. She accepted one and is perfectly delighted with it. It is a raise of twenty dollars per month over what she was getting. —*Mrs. M. E. W.*

FREEDOM

Lebanon, Ind.—I asked prayers for Miss M. A.'s

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grandmother who lived with us. You will remember that I told you that she had become very cross; so much so that we could hardly live in the house with her, and that she had snuffed granger tobacco for thirty-five years. She coughed continually and violently, morning, noon and night. She is almost eight-two years old. Three weeks ago yesterday she became terribly ill, and no one thought she would last longer than a few days. While lying in bed she had a wonderful demonstration. She said she had lied to us, and lied to God, and she had been brought to this to make her see. Her violent coughing has ceased, and she breathes better and freer than she has for years, and it is such perfect peace to her to be so easy. She thanks you and praises God that she has been healed of this terrible habit. Her disposition since the habit has left her is no more the same than day is like night. She has never been cross nor crabbed. She talks continually about how wonderful she feels. She is now able to enjoy her life from spiritual heights. It has been one of the most wonderful demonstrations that I have ever witnessed. We are thankful beyond words for the peace and harmony in the home. Her granddaughter has no way to tell you what it means to have this beautiful healing. We feel we would be glad to have this demonstration published, for it may help someone who has struggled for years with a bad habit to know "*there is nothnig impossible with God.*" The grandmother's thanks and gratitude to you for helping is beautiful, and from the depths of her heart.—*C. E.*

The following testimony is given by Miss M. A., the granddaughter of the above individual, who was set free by the Truth:

I am inclosing a love offering to express our appreciation of the wonderful demonstration we have just experienced in our home. Words cannot express my deep thanks and appreciation for your prayers and help, and to our dear Heavenly Father who doeth all things.—*M. S. A.*

Pittsburg, Kan.—I have better health than I have had for years. I have quit eating meat, drinking coffee and taking medicine. It was done without any effort on my part. I can also do more work than ever without feeling tired. I return thanks for my health and praise God for his goodness to me and my children.—*Mrs. S. W.*

Spokane, Wash.—My brother has quit drinking, and says he will never touch another drop. He has refused it when the boys offered it to him.—*P. M. H.*

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PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by
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UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

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One three-years' subscription to UNITY to any one name in Canada, $2.36.

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Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. May C. Hoover, 1227 Resaca Place, North Side, Pittsburgh, Pa.

Mrs. Ada M. Eastman, 20 East 2d St., Reno, Nev.

Mrs. B. Andersen, 923 Robin St., New Orleans, La.

Mrs. A. W. Lancaster, 727 East Elm St., Springfield, Missouri.

Mrs. Fred Johnson, Millboro, S. Dak.

Lizzie Hill, Clear River, Minn.

Harriet L. Featherston, 440 Stapleton Blk., Billings, Montana.

Mrs. H. E. Devanna, R. F. D. 2, Box 49, Auburn, Washington.

Mrs. L. E. White, R. 3, Pensacola, Fla.

Ella Kinney, Nowata, Okla.

Mrs. J. L. Harms, 3931 University Blvd., San Diego, Cal.

Mrs. W. B. Thayer, 65 Auburn Ave., Buffalo, N. Y.

Mrs. M. E. Shephard, 237 S. Market St., Flat 4, Wichita, Kans.

UNITY magazine will be sent three months to any person, who is not already a subscriber, for ten cents. We will mail this issue (June) now, and the July and August numbers just as soon as they are published. If every subscriber and friend of UNITY would send a trial subscription of this magazine to those who are in need of it and who do not know of its good work, many thousands of persons would be greatly benefited. Are you, kind reader, doing your part to spread the truth that sets men free from sickness, poverty and unhappiness?

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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in July UNITY:

CLASS THOUGHT

July 20 to August 20, 1917
Held daily at 9 p. m.

The Fearlessness of Infinite Innocence and Love Dwells in Me.

PROSPERITY THOUGHT

July 20 to August 20, 1917
Held daily at 12 m.

The All-Providing Mind is my Resource, and I am Secure in my Prosperity.

On page 558 you will read a few remarks, in words too brief to do justice, concerning H. Emilie Cady's two articles, "Oneness With God" and "Neither Do I Condemn Thee." The Publishing Department announces these essays combined in one booklet. The articles deserve your special attention.

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of July to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

CORRESPONDENCE SCHOOL

Oakland, Cal.—I am sending the answers to the questions on Lesson One. I claim no originality for them, but in studying the lesson to prepare for the questions I have gotten so very much more out of it than I ever did before that I regret having hesitated so long before sending for these lessons.—*F. H. C.*

Boston, Mass.—I was very much pleased with the report of my last lesson and thank you for your interest in my work. I am alone so much that these lessons are of great spiritual benefit and enjoyment. The more I learn of the Truth the more my mind grasps the idea and fills me with the Christ consciousness.—*Mrs. E. E. O.*

Eagle Lake, Texas—These lessons are great to me, and I can never express my appreciation for the opportunity of studying under your supervision. The farther I go the better it gets, for eternal truth stands out clear and plain in every idea and word. I thank God for Unity—the spirit of Universal Truth. It seems nearly everything I read and hear on a religious line have much of the preserving salt of Unity mingled in it. We had the pleasure of a Chautauqua in our town a few weeks ago and all of the lectures were stamped with the spirit of "oneness, love and brotherhood." I am sure it did more good than all the modern revivals we have ever had. The Truth is filling the hearts of all men.—*M. E. M.*

HELPED BY UNITY LITERATURE

Brazil, Ind.—Just a word of appreciation to *Weekly Unity*, of which I have been a reader for several years. I have received many benefits from it, as have thousands of others. But I want to mention the April 7th number of this year, which seems to have been written especially to fit my case. For in these anxious and restless times one is very apt to drift into this current and forget the more definite and orderly thinking that we should enlarge upon more than ever in the face of the appearance of error. If evil thinking and doing have

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caused God's children to get away from the fold so far as to bring on this condition of the world, let us hope and faithfully pray that the time may not be far off when we shall all awake to the realization of the true cause of circumstances and learn to live, to love and to serve in its truest sense. As God has blessed you so may it ever be. —*Mrs. L. J. W.*

Flushing, L. I.—I bought Charles Fillmore's book, "Christian Healing," which I am reading. I have read many books and gleaned truth from all, but never felt so fully assured that I had found the whole truth as while reading "Lessons in Truth," by Emilie Cady and "Christian Healing" by Charles Fillmore.—*Mrs. V. B. B.*

Troutdale, Oregon—It is such a pleasure to read the UNITY and *Weekly Unity*. "Weekly" is like a ray of sunshine. It always brings such a big, good feeling with it. I also wish to say that I am healed of the skin trouble on my face.—*Mrs. D. S. K.*

N. Anderson, Ind.—I have just been giving praise for the knowledge I have gained in the past year, since my interest in UNITY began. Words cannot express the good I have received and contentment in a so-called "religion." I feel that I have found that which fully satisfies my soul. How could I help it when I have had such wonderful proof of the truth of the teachings. I feel that I have grown intellectually and spiritually in this beautiful work, and it has counted for more than all the years of my life.—*Mrs. A. L.*

Brooklyn, N. Y.—At the time I wrote you I was forced by repeated reverses into a negative condition, and having heard of your wonderful "little giant," monthly UNITY, I decided to try the magic of its power. Within the following thirty days my circumstances had improved and though my good fortune was not great from a financial standpoint, it came at a time when small, or in fact any, improvement meant very much to me. But if my material improvement was small, my spiritual improvement was exceedingly great and I have been able to meet and overcome obstacles that seemed insurmountable. I am able to look back over the last twelve months and think that though my gain in the goods of the world have been small it is because my spiritual gifts have been so great. UNITY has proved a great solace to me, being an ever ready friend and companion.—*M. G. B.*

Calwa, Cal.—Ever since we became students of Truth our lives have been filled with love and peace, and we are now thankful for our seeming misfortunes, as they have led us to God, and we have never known anything more helpful than the good we have received by reading UNITY and *Weekly Unity*. We shall always have the Unity literature in our home. My husband is well and never speaks of his old trouble. He goes to work without a word of fear, and comes home happy and never has the blues. We are so thankful to you and to God.—*Mrs. D. E.*

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Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideas of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

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The Ten O'clock Silence—A little talk on vital subjects which busy folks find beneficial.

Several Leading Articles—Also numerous short ones that convey important knowledge in few words.

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Responsive Service—Used in the home and Truth Center.

Good Words Club—Open to all readers. Helps Unity people to practice Christianity in every phase of human relationship.

Twelve issues of "Weekly Unity" will be sent you as a trial subscription for 10 cents. Regular price is $1.00 a year.

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Oakland—California College of Divine Science, 727 W. 14th St.; Unity Center, 5453 Manila Ave.
Sacramento—Home of Truth, 1415 L St.
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Ohio, Cincinnati—New Thought Temple, 927 Union Central Life Insurance Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg., Annex, 1713 Sansom St.
Germantown—Unity Center, 6043 Germantown Ave.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Seattle—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.; Divine Science Reading Room, 216-18 Crary Bldg.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
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Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street; Mrs. M. M. Hunter-Jones, Royal Cecil Hotel.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London W.
Sydney, N. S. Wales—The Truth Center, I. O. O. F. Temple, Elizabeth Street.

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Kate M. Nevill, Unity Field Lecturer and Organizer, goes to Wyoming, New York, early in July to give a course of lectures on Practical Christianity, as one of the faculty of the Village Summer School, conducted by Mrs. Coonley Ward. This school, unique in character, is announced for children from three to ninety and includes in its curriculum natural and domestic science, crafts, music, painting, drama, philosophy and ethics. Board for intending students can be secured in the village at very reasonable rates.

The parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by a child determine the character of the man or woman that that child will become. The young mind is receptive and plastic. While in this formative state the child lays the foundation of his character and destiny.

Place into the hands of the child stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier and happier. *Wee Wisdom* Magazine is the ideal friend to little folks. It brings them bright, interesting and constructive things. It teaches children how to think along the right lines, and does it in a way that is interesting to wide-awake boys and girls. *Wee Wisdom* is published monthly. Price 50 cents a year.

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

Cloth binding, stamped in gold, price $1.00. In neat paper cover, 50 cents, postpaid. Can also be supplied in limp binding for $2.50.

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MISCELLANEOUS WRITINGS

Responding to the oft-repeated requests of many friends who have been helped by reading the various booklets and articles of H. Emilie Cady, it has seemed best to publish them all under one cover as a more convenient way for readers to have the helps always at hand. The papers which make up this new book, "Miscellaneous Writings," have been written from time to time as a result of practical, daily experience. In none of them is there anything occult or mysterious. Each number is plain and simple.

In revising the articles of this volume there have been a few changes made; yet the Principle and its application remain the same. Truth is that *which is so*, and it can never change. We ask no one to believe that which is given forth in the book simply because it is presented as Truth. "Prove all things" for yourself, for it is perfectly possible to prove every statement in this book. Every one has been proved before it was written. In "Miscellaneous Writings" there are many effectual rules, suggestions and helps; but to one's self all depends on how faithfully and persistently one *uses* the helps given. In all, there are eleven chapters in this new book. Part of the articles have never appeared in pamphlet or booklet form.

One pleasing feature about the book is that it is printed in large beautiful type. The very good texture of the paper is another good feature. In paper binding the book sells for 50 cents; cloth binding, $1.00.

THE OXFORD INDIA PAPER EDITION

The new Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being 1⅛ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or *Weekly Unity* for $4.50, sent postpaid.

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstratiing the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send UNITY Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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Application for Unity Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name .....
   Address .....
   City .....
   State .....

2. Name .....
   Address .....
   City .....
   State .....

3. Name .....
   Address .....
   City .....
   State .....

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of sender .....
Address .....
City .....
State .....

6-17

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A BOOK THAT TEACHES HEALTH AND THE HEALING LAW

Salt Lake City, Utah—Every time I read "Christian Healing" something new is always brought to my notice and some point made clearer to me that I desired to know about. It is truly wonderful what that book does contain.—*Mrs. E. J.*

San Diego, Cal.—Language is inadequate to express the help I have received. The old-fashioned phrase used so much in revival meetings, "I am saved," has taken on not only a new meaning to me, but has become a living fact, since realizing and studying the beautiful truths as interpreted by UNITY, "Christian Healing," and other of your books.—*E. T. L.*

Union City, Mich.—A short time ago I ordered "Christian Healing," and have read it several times. The help, comfort and joy I have received are worth more to me than any amount of money.—*Mrs. E. L. P. M.*

Unterwalden, Switzerland—"Christian Healing" is helping me to understand better the spiritual life of the Scriptures and to dwell less on the letter.—*A. D. E.*

Edom, Cal.—We have been reading "Christian Healing." It is a wonderful book and truly a philosophical exegesis of spiritual release and unfoldment.—*F. H. W.*

Los Angeles, Cal.—Scales that were loosened by reading the book, "Christian Healing," are dropping from my eyes. I was changed into a new person in an instant by a vision, or a sudden illumination, and am daily becoming more conscious of a surer foundation than I knew before.—*T. S.*

New York, N. Y.—I get more help and inspiration from Mr. Fillmore's "Christian Healing" than from anything I have read.—Mrs. I. B. A.

Oak Park, Ill.—I have received "Christian Healing," and to say I am enjoying it does not express it. I feel that this book contains real spiritual food, and when I have studied through its pages I shall know the truth about God and his creation.—*J. A.*

Washington, D. C.—The book, "Christian Healing," is a gold mine. I have read it through several times since I became acquainted with it and expect to read it many more times. As a piece of metaphysical literature it is "perfectly simple and simply perfect." I cannot express my appreciation of this book in mere words. Please accept my warmest thanks for it.—*Mrs. J. H. N.*

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CHRISTIAN HEALING

Your power to heal can be developed. Within you there is a mighty healing force sufficient to renew your mind and body, and to create prosperous and harmonious conditions for you. Until it is quickened and right use is made of its wonderful possibilities it remains latent.

We cannot place too much emphasis upon the value of a thorough understanding of the universal laws of Being. If men only knew that their physical, mental and financial conditions were controlled and directed by an inner power, they would hasten to know the principles of that power. One of the metaphysicians of the day, who has devoted more than a quarter of a century to the study and practice of the inner spiritual development, gives the world the benefit of his wide experience in a valuable course of lessons. In the book, "Christian Healing," the author, Charles Fillmore, teaches the student how to apply the healing law which Jesus Christ proved. The instruction is simple and practical, and when rightly used produces health and success.

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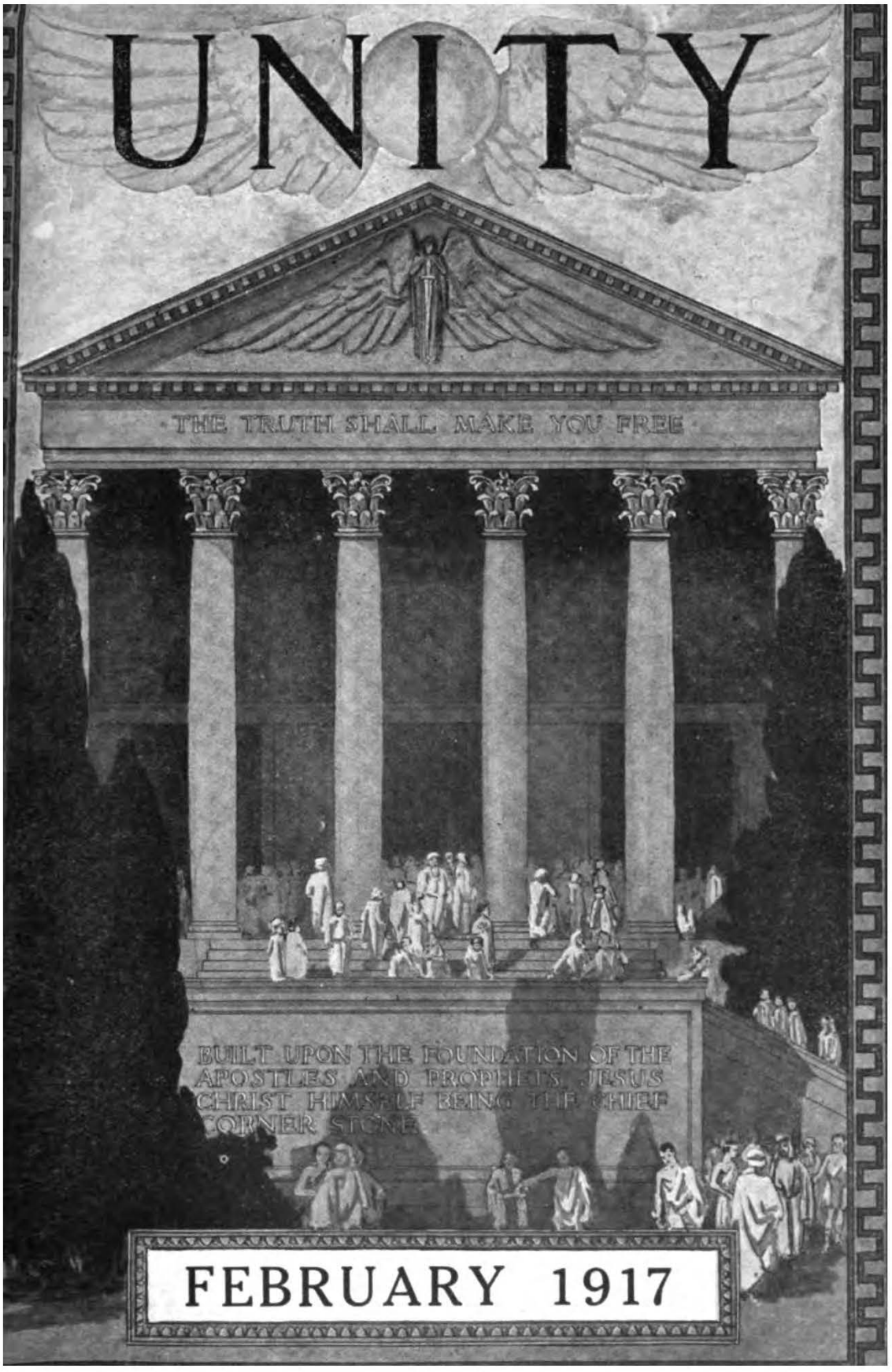
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THINK not the faith by
which the just shall live
Is a dead creed, a map cor-
rect of heaven;
Far less a feeling fond, and
fugitive;
It is an affirmation and an act
That bids eternal Truth be
present fact.

—*Cranshaw.*

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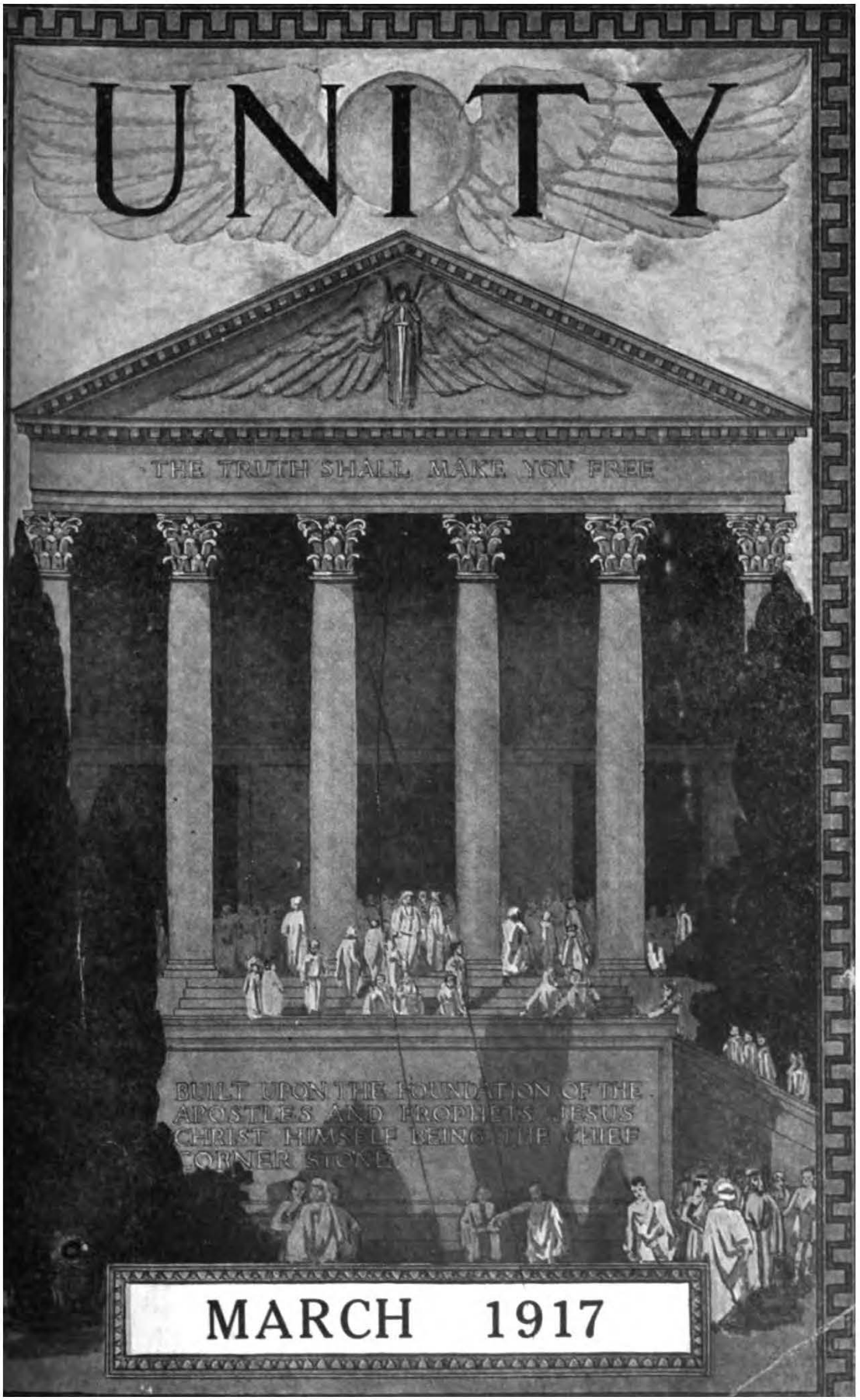
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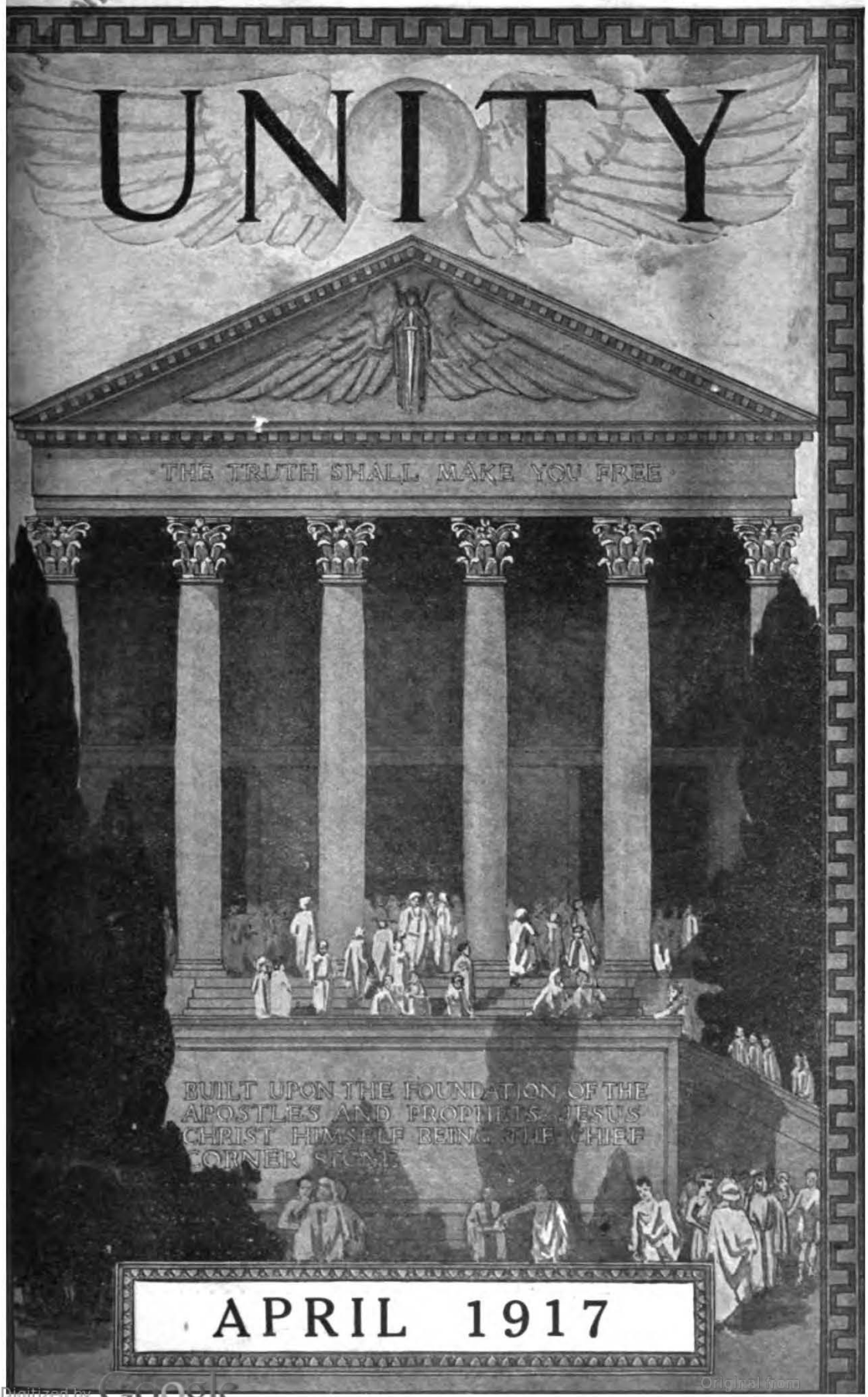
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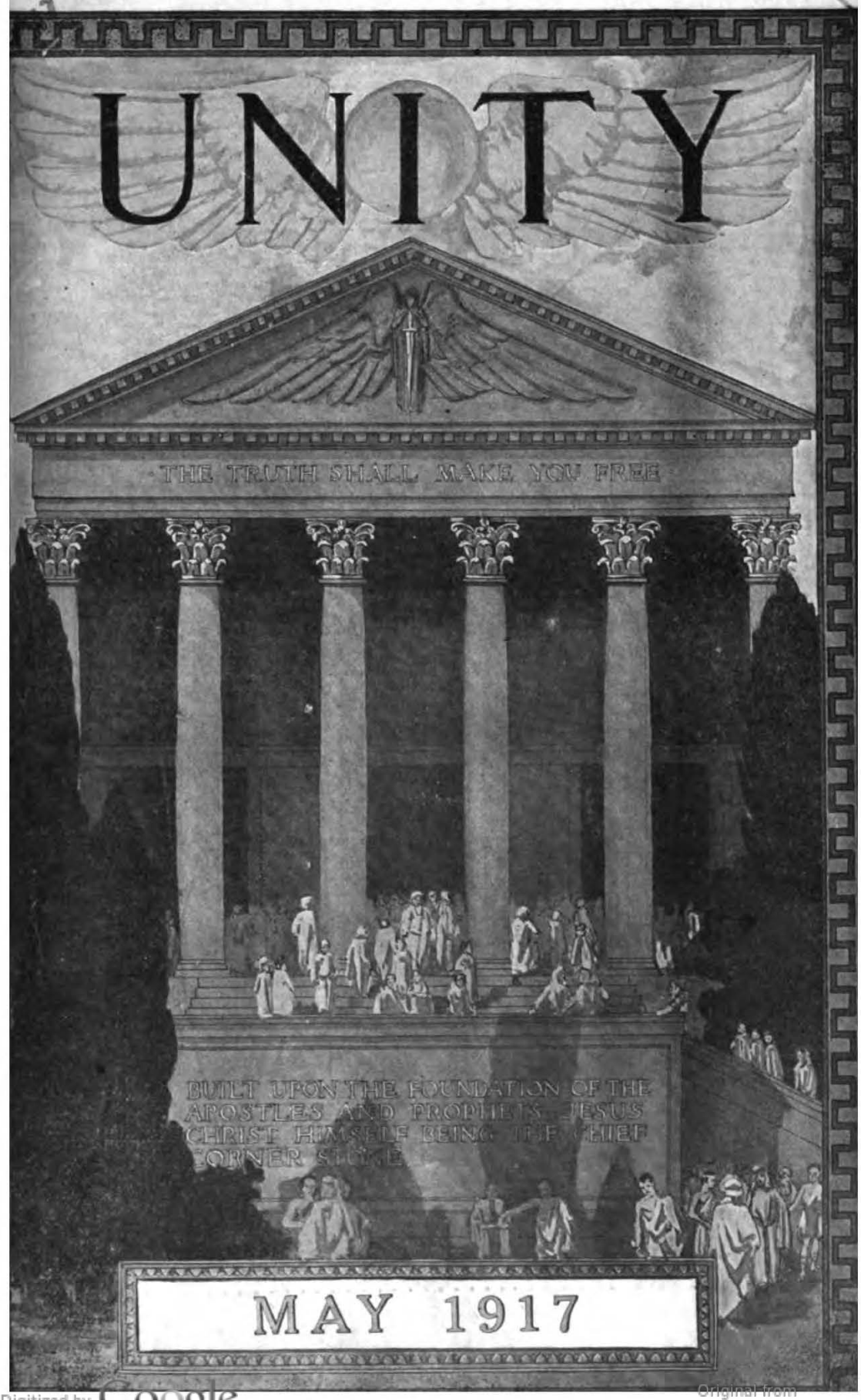
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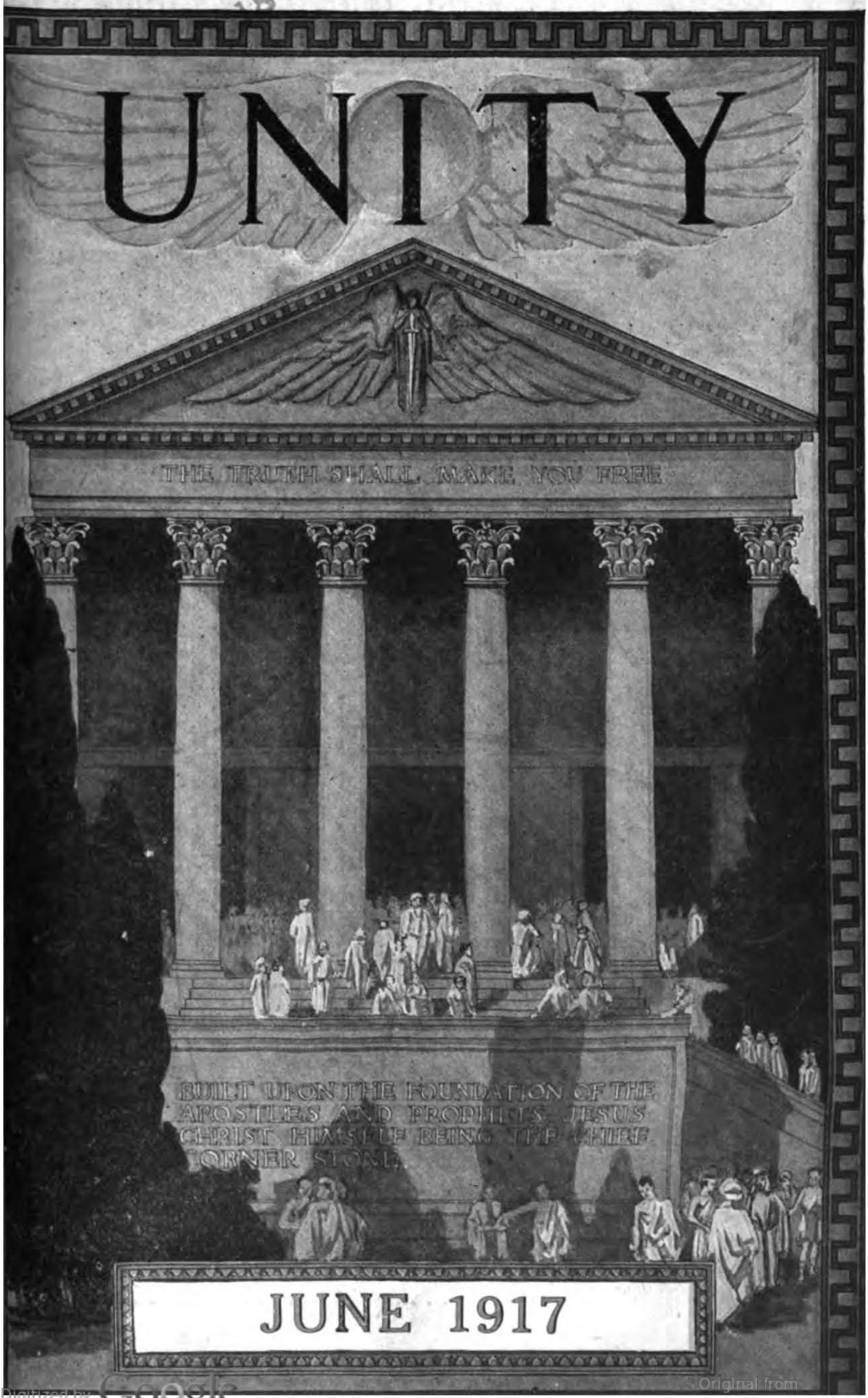
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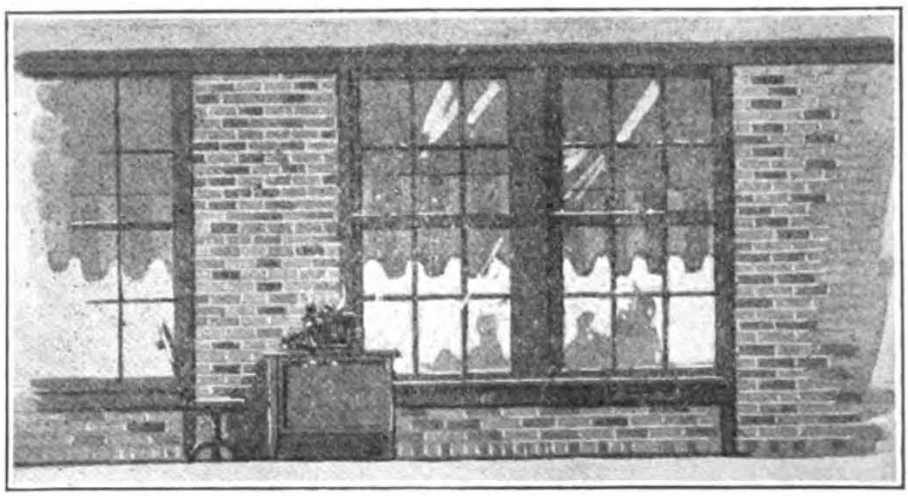
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Where Your Brick Will Go



The South Wing of the New Unity Building is well under way. The walls are growing, brick by brick, and the workmen are merrily laying the steel and casting the concrete beams and floors.

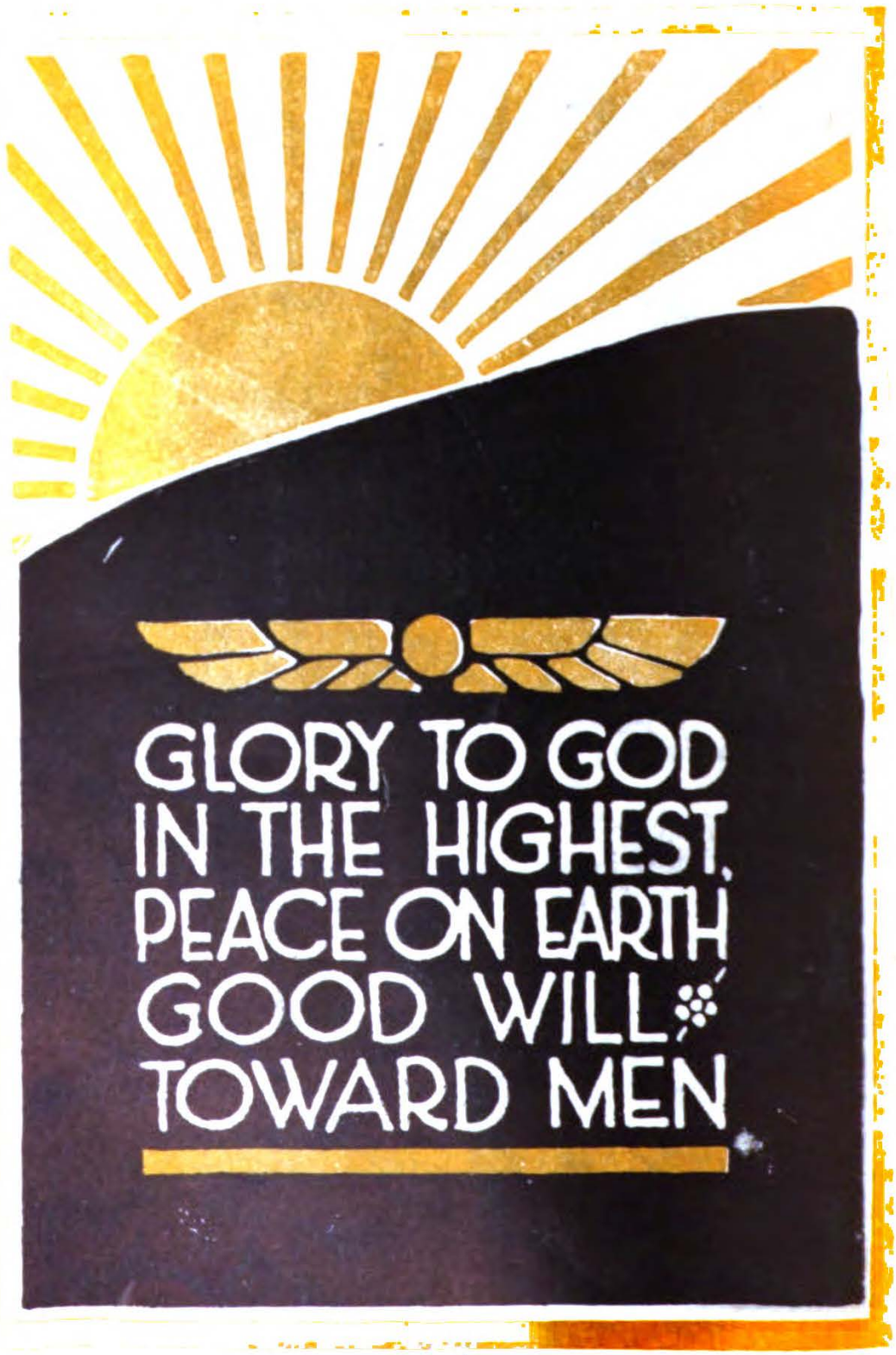
The suggestion of Flora B. Miller, of Lancaster, Penn., that every member of the UNITY family send $1.00 to pay for one brick in the New Building, has met with hearty response and we are recording many names of Temple Builders. And they are not confining themselves to single bricks, either, one brother sending not for one, but for ten.

The interior finish will be in design like the above picture, with the name and address of each person who contributes stamped on his brick. These bricks will be a part of the interior decoration of the building and are represented by painted oblongs on the wall. A card index of the number and locality of each brick will be kept in the lobby for the convenience of visitors.



How Your Brick Will Look

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